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THE GREAT COMMENTARY

OF

CORNELIUS À LAPIDE

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THEOLOGICAL SEMIN

THE GREAT COMMENTARY OF CORNELIUS À LAPIDE

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ASSISTED BY VARIOUS SCHOLARS

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S. JOHN'S GOSPEL.—CHAPS. XII TO XXI
AND EPISTLES I, II, AND III

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THE

HOLY GOSPEL OF JESUS CHRIST,

ACCORDING TO JOHN.

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CHAPTER XII.

1 *Jesus entertained at supper at Bethany, anointed by Mary Magdalene, defends her against the murmurings of the Jews.* 12 *Enters Jerusalem riding upon an ass.* 24 *In a parable He foretells His coming passion; is glorified by a voice from heaven; foretells that He would draw all to Himself.* 37 *Announces the unbelief of the Jews in general, though some believed on Him secretly.*

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying. The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of

light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

Ver. 1.—*Then Jesus six days before the Passover*, &c. He came from Ephraim, as the Passover was drawing on when He was to die. And He came to Bethany to prepare Himself for it; nay more, to offer Himself for death, and furnish an opportunity for it through the covetousness of Judas. This explains why He first went to Bethany. For the chief priests had ordered that He should be seized. And He, knowing this by divine inspiration, came to Bethany, where He had many well-wishers, among whom He could remain in security, and might thence shortly afterwards enter Jerusalem in solemn pomp on Palm Sunday, as the Paschal Lamb who was to be offered for the sins of the world.

Bethany, which is close to Mount Olivet, signifies in Hebrew the house of obedience. From this place He wished to go to His Cross. For as the Gloss says, By being obedient even as far as

to the death of the Cross, He taught His Church obedience, on the Mount of Oil, *i.e.*, the Mount of Mercy, which cannot be hid, and by which He raises up those who are buried in grievous sins. A supper is there made by the faith and devotion of the righteous. Martha ministers, when each of the faithful offers to the Lord works of devotion, and Lazarus, *i.e.*, those who have been raised up (from sin), with those who have remained stedfast in their righteousness, joyfully feast on the Lord's presence.

Six days before the Passover. It was on the Friday evening that He came from Ephraim. On the following Sabbath they made Him a feast, and on the next day (Palm Sunday) He in solemn manner entered Jerusalem. For the Passover that year fell on the Thursday of that week. He came to Bethany on the Friday, because it was not lawful to journey on the Sabbath.

Symbolically, The Gloss says, "God made all things in six days. On the sixth He made man; in the sixth age of the world He willed to redeem him. He suffered on the sixth day of the week, and died at the sixth hour."

Whom Jesus raised from the dead. That by His presence He might revive the memory of this miracle, and arouse the people to attend Him on His solemn entry into Jerusalem, and shout Hosanna.

Ver. 2.—*There they made Him a supper*, &c. To show that He had really risen; as S. Augustine says (*in loc.*) "He lived, He talked, He partook of the meal: the truth was set forth, the unbelief of the Jews was confounded."

Ver. 3. *Mary* (Magdalene) *therefore* (that she might not be wanting on her part, and in order specially to honour Christ, and to surpass all others in her services, as she surpassed them in love) *took a pound of ointment of spikenard, very costly.* Ointment of nard was composed of several sweet scents (see Pliny H. N. xiii. 2), and was thick. But this was liquid, as S. Matt. (xxvi. 7) says that it was poured on His head. Liquids are very often weighed in vessels, or anyhow the nard itself from which the ointment was made. Or this pound was rather a measure of quantity, not of weight.

Mystically. S. Augustine says, "The ointment was righteousness. Therefore it was of due weight" (*libra*). The Gloss says, "Mary before anointed His feet as a penitent; but now, when the righteousness of the perfect, and not the mere rudiments of penitence, are designated, she anoints His head and His feet. The pound of ointment is the perfection of righteousness. He anoints the head, who preaches high doctrines respecting Christ; He anoints the feet who respects the least commandments."

But what is "pistic nard"? (1.) The Commentary on S. Matthew (in S. Jerome) says "mystic," which is absurd. (2.) S. Augustine says it is so called from the place whence it was brought. But the place itself is uncertain. (3.) Maldonatus derives it ἀπὸ τοῦ πίνειν, meaning that it was liquid, and so could be drunk, other ointments being thick and clotted. (4.) Others derive it from πιέζω, squeezed or pressed out. (5.) As if from πίστις, pure, unadulterated, as nard frequently was. (See Pliny H. N. xii. 13.) So Euthymius, Theophylact, on Mark xii., Baronius, Ribera, Jansenius, Toletus and others. (6.) Pistici is the same as spicati by a change of letters. This was the best kind of ointment. (This point treated at very great length.)

Morally. Here learn that the good works, with which we anoint Christ, ought to be quite free from fault, and of the very best kind. Compare the offerings of Cain and Abel. (See Ps. lxvi., xx. 4, and Dan. iii. 40 (Vulg.), Lev. iii. 16, Num. xviii. 17, 29, and Lev. xxiii. 19.)

And anointed the feet of Jesus. S. Matt. adds "and the head." Alcuin explains mystically, "The Head is the loftiness of the Godhead, the feet the humility of the Incarnation. Or the Head is Christ, the feet the poor who are His members. We anoint them when we give them alms."

And wiped His feet with her hair. A *hysteron proteron.* For first she wiped, and then anointed His feet. For had she anointed His feet first, and then wiped them with her hair, she would have anointed her own hair, (which she did not wish to do,) and which indeed she counted unworthy of such anointing, and not His feet.

Moreover, this sweet-scented and precious ointment was not to be wiped off, but left on His feet, to give them *ease.*

Her hair. To soil those hairs, of which she used to be vain, with the dust of His feet, and also that she might with the deepest reverence and humility place her whole head beneath His feet. For S. Chrysostom says, she placed the noblest part of her body beneath His feet, and she approached Him not as man but as God.

And the house was filled with the odour of the ointment. S. Augustine says, mystically, the whole world was filled with the good fame of her piety and virtue. As S. Paul says, "We are a sweet savour of Christ" (2 Cor. ii. 14)—to the good, of life unto life; to the wicked, of death unto death—as was here the case. Whence it follows:

Ver. 4.—*Then said one of His disciples, Judas Iscariot,* (5.) *Why was not this ointment sold for three hundred pence, and given to the poor?* SS. Matt. and Mark add, "Why was this waste of the ointment made?" Bede replies, "It was no waste, but for the rite of burial; nor is it wonderful that she offered Me the sweet savour of Faith, when I am about to shed my blood for her."

Ver. 6.—*This he said,* &c. Nay worse, sacrilegious, "for he seized for his own use, that which was given for a sacred purpose," says Theophylact. "He carried the money by his office, he carried it off by theft," says S. Augustine. He wished the ointment to be sold, and the price of it given to him; and since he knew that Christ did not wish so large a sum to be kept in his purse, but rather to be distributed amongst the poor, he would have distributed some of it to the poor, and have purloined the rest for himself. See here how opportunity makes the thief, and how dangerous it is for holy men in "religion" to handle moneys, those especially which belong to the whole community. For if covetousness suggests it, a portion is easily diverted to the use of themselves or their families.

But why did Jesus entrust to him the bag, knowing him to be a thief? I answer, Because Judas was more qualified than the other Apostles to make purchases. And He allowed the theft, because an opportunity was furnished thereby for the betrayal and death which He courted. Again S. Augustine, "Because the Church

would afterwards have its coffers, He admitted thieves, in order that His Church might tolerate powerful thieves, even when suffering from them, to teach us that the wicked must be tolerated, for fear of dividing the body of Christ. Do thou, the good, bear with the evil, that thou mayest attain to the reward of the good." S. Chrysostom adds, "The Lord committed the bags to a thief, in order to cut off any excuse for betraying Him, and that it might not seem as if he betrayed Him from want of money." But Theophylact says, "Some maintain that as the *least* of the Apostles he undertook the management of the money."

Lastly, S. Bernard (*de Consid.* iv. 6) teaches us "that Christ wished in 'this' way to teach Prelates readily to entrust the management of temporal affairs to any one, but to reserve the ordering of spiritual matters to themselves: though many do exactly the contrary." Again, Christ acted thus, to keep us from being surprised, if in the assemblies, monasteries, and congregations of holy men, there be occasionally found some vicious and scandalous persons; and accordingly S. Augustine (*Epist.* 137, *nunc* 75), when one of his monks had caused scandal, at which the people cried out against him, prudently replied, "However vigilant may be the discipline of my house, I am but a man, I am living among men: nor do I dare to claim for myself, that my house should be better than Noah's ark, where among eight men one was found reprobate, or better than the house of Abraham, when it was said, Cast out the bondwoman and her son; or better than the house of Isaac, to whom it was said respecting the twin children, Jacob have I loved, but Esau have I hated: or better than the house of Jacob, when his son defiled his father's bed; or better than the house of David, whose son lay with his sister, and where another son rebelled against his holy and gentle father; or better than they who were associated with the Lord Christ Himself, where eleven righteous men tolerated Judas, that perfidious thief; or, lastly, better than heaven from which the angels fell."

Doubtless God permits it in His wise providence, in order that by the wickedness of one or two the goodness and sanctity of others

may shine out the more by way of contrast, as light amid darkness, gold amongst lead, the sun between the clouds, a wise man among fools, shines forth only the more resplendently. For contraries opposed to each other are the more marked. (*See Ecclus.* xxxiii. 15, *and notes in loc.*)

And had the bag. &c. From this Jansen and others rightly gather that it is lawful for the Church to have coffers and wealth, and that it does not derogate from perfection to have a common purse, for reasonable and moderate expenses. For Jesus did nothing which implied imperfection, being the teacher of all perfection.

In order to understand this thoroughly, observe that though Christ, by reason of His Hypostatic Union with the Word, had a pre-eminent and (as it were) Divine dominion over all creatures, yet professed poverty, that is, an abandonment of ownership, special ownership, in order to be the teacher and example of a more perfect life. See Matt. viii. 20, xix. 21, 27.

Observe, secondly, that Christ had absolute control of the offerings made to Him by the faithful, for the common good, and not for His special use. They belonged to the whole College of the Apostles. He held them not as though He were their sole owner. See John iv. 8, vi. 5.

It follows therefore that it does not in any way detract from their perfection for Religious orders to have goods in common. (See John xxii. Extravag. *Ad Conditorem.*) In some cases this is the most perfect way, in others not. But Christ at one time seemed to have lost all claim even to a share of the common property. (See Luke viii. 3.) This seems to be all that Nicholas IV. means. (Can. *Exiit qui seminat.* De Verb. Signif. in vi., though he apparently contradicts John xxii.)

S. Thomas (*see Secund. Quæst.* clxxxviii. *Art.* 7) proves *à priori* that the possession of goods in common does not hinder perfection. Poverty, he says, is only an instrument of perfection, as taking away anxiety in acquiring and preserving riches, the love of them, and our priding ourselves in them. But to have goods in common does not give rise to any of these evils; and so far from hindering

charity, it even promotes it. "For it is manifest," says S. Thomas, "that to store up things which are necessary to man, and purchased at a fitting time, causes the least possible anxiety."

All founders of Religious Orders have sanctioned this. And hence resulted the Constitution of Justinian, that the goods of those who became monks should belong as a matter of course to their monasteries. For the whole meaning of poverty turns on not having anything belonging especially to one's own self, though there may be some common fund, from which, according to the Apostolic Rule, distribution should be made to each, as need may require. (*See Acts* ii. 44–45, iv. 35, *and the Notes thereon.*) This is just what S. Jerome says to the "Religious" of his own day (*Epist.* xxii.) "No one has any right so say, I have not a tunic, or a coat, or a bed of plaited bulrushes. For the head of the Community so divides the common stock, that every one has what he asks for. And if any begins to fall ill, he is transferred to a larger cell, and is so carefully attended by the older monks, that he longs not for the delights of cities, or the tenderness of a mother."

The fathers and schoolmen teach everywhere the same thing. (See Suarez par. iii. Quæst. xl. disp. xxviii. § 2, Bellarm. de Summo Pont. iv. 14, Soto de Just. iv. Quæst. i. art. 1.)

Nicolas IV. (*ut supr.*) says that to have common purses is to detract from perfection, for Christ in this matter adapted Himself to the weaker brethren, that He might be an example to all. Suarez replies, that Nicolas only asserted that in the matter of poverty that was the least rigid rule which allowed them to have common purses, but that it must not be concluded from this that the other rule was absolutely the most perfect. For though less perfect, as common poverty, it may be more perfect in charity, or some other virtue. For Nicolas is speaking of the Franciscans (of whom he was one), whose Order had for its scope and end the extremest poverty, in order to be conformed to S. Francis. But other orders have other pious and holy ends, for which it is more convenient to have goods in common. And therefore this is more fitting and perfect in their case. Carthusians observe silence and solitude. Others practise

great austerity. But those who are employed in preaching and missions to unbelievers, need great strength to endure the great labours of their order, and make up for austerity of living by charity towards their neighbours. Both act in a manner suited to their order, and the end they propose to themselves. Different ends require different means. The Council of Trent allows all "Religious," except the Franciscans, to own Real Property (*bona immobilia*).

Ver. 7.—*Then said Jesus, Suffer her to keep this for the day of my burial.* In the Greek it is "for the day of my burial hath she kept this," and also in the Syriac (*see notes on Matt.* xxvi. 12, &c.) Hear S. Augustine, "He saith not to him, It is on account of thy thefts that thou speakest thus. He knew he was a thief, but was unwilling to expose him. He chose rather to bear with him, and to set us an example of patience in tolerating evil men in the Church."

Ver. 9.—*Much people of the Jews*, &c. "Curiosity led them," says S. Augustine, "not charity," to see and hear Lazarus, and to ask him where he had been after death, what he had seen, what he had done? So Cyril, Theophylact, Leontius.

Ver. 10.—*But the chief priests thought* (ἐβουλεύσαντο consulted) *that they might put Lazarus also to death.* See here their virulent envy and malice: envying Jesus His glory. They grudge also Lazarus his life, lest it should add to the glory of Jesus. For the feast of the Passover was at hand, at which all the Jews who flocked together would see Lazarus, and wondering at the power of Jesus who had raised him from the dead, would consequently believe on Him. And in order to prevent this, they determine to put him out of the way. But S. Augustine (*in loc.*) rightly exclaims against them, "O foolish thought, and blind cruelty! For could not the Lord, who had power to raise him from the dead, have power to raise him up also if he had been put to death? In putting him to death, could ye take away Christ's power? If a dead man seems to you one thing, and one who is put to death another, behold the Lord did both, for He both raised Lazarus who was dead, and Himself also who had been put to death."

Lastly, the raising of Lazarus was especially the work of God, and they therefore who were so eager to put him to death, were fighting against God, and challenging Him, as it were, to the contest.

Ver. 11.—*Because that by reason of him many of the Jews went away, and believed on Jesus*—ὑπῆγον, withdrew themselves, deserted their party. This may mean either, "many of the Jews went their way," or else "many went away from the unbelieving Jews, and followed Christ."

Ver. 12.—*But on the next day, i.e.* on Palm Sunday, five days before the Passover; the tenth day of the month Nizan, on which day the Lamb (the type of Christ) was to be killed, and on the fourteenth to be brought to Jerusalem. (Exod. xii. 3.) See notes to Matt. xxi. 7.

Ver. 17.—*The people therefore . . . bare witness*, &c., to the raising of Lazarus.

Ver. 18.—*For this cause the people also met Him, for that they had heard that He had done this miracle.* The people who were present at the raising of Lazarus spread abroad the miracle, affirming that they had seen it. And the strangeness of it so excited the people that they ran in crowds to meet Jesus, and to hail Him as the Messiah.

Ver. 19.—*The Pharisees therefore said among themselves, Perceive ye how that ye prevail nothing? Behold, the world is gone after Him.* This is an hyperbole. But a large body, of every age, sex, and rank had gone after Him, old and young, Jews and Gentiles. S. Cyril observes that the Pharisees tacitly prophesied that all the world would be converted to Christ, though they themselves did not understand this.

S. Chrysostom and Theophylact consider that they who spoke thus were believers in Christ, or anyhow disposed to believe in Him, and that they addressed in these words those who disbelieved in Him.

But S. Cyril, Euthymius, and others, think that they were unbelievers, and enemies of Christ, explaining it thus:—We have all

of us decided to put Jesus to death. Why do we delay? We have gained nothing by it. It would have been far better, if we had put Him to death at once, before His party had increased, and become so well known. What now is our course of duty? To carry out our intention as quickly as possible. Why do we delay? If we delay much longer all will go after Him. We shall be beaten by numbers, unless we prevail by craft.

Ver. 20.—*And there were certain Greeks*, &c. Some strangely suppose these to have been Jews who lived among the Gentiles, when S. John expressly says that they were Gentiles. These were partly proselytes, who had already embraced Judaism, or at least were thinking about it (so Chrysostom, Theophylact, and Euthymius), and partly Gentiles, who believed that there was One God, and who on seeing Him worshipped so reverently in the Temple, and by such multitudes at the Passover, resolved to do the same, being specially attracted by the fame of Christ's holiness and miracles, and being desirous of seeing Him. So S. Cyril, Leontius, and Theophylact. Just as the Eunuch of Queen Candace went up to Jerusalem to worship (Acts viii. 27); and Gentile kings also reverenced the Temple of Jerusalem and sent offerings to it, as Cyrus, Darius Hystaspes (Ezra i. and vi.), Seleucus, and other kings of Asia (2 Macc. iii. 3).

Ver. 21.—*The same came therefore to Philip* (the Apostle), *who was of Bethsaida*, &c. They went to Philip, in preference to the other Apostles, either because he was known to them, or was the first they met, or because in his voice and bearing he exhibited greater affability and candour, which attracted all men to him. For they did not venture as Gentiles to approach Jesus Himself, a person of such great holiness, and a Prophet, and moreover a Jew, say S. Cyril, Chrysostom, and Leontius. They request Philip therefore to mediate in their behalf.

Ver. 22.—*Philip cometh and telleth Andrew* (*as the greater and elder Apostle*), *and again Andrew and Philip tell Jesus.* Andrew had the greater authority with Jesus, as having been the first called, and as having brought to Him his brother Peter. Having consulted

together, they mention the whole matter to Jesus before introducing the Gentiles: for they had heard Jesus say, "Go not into the way of the Gentiles" (Matt. x. 5).

Ver. 23.—*But Jesus answered them*, &c. Do not drive away the Gentiles from me, but bring them to me. What I said before was at the beginning of my preaching, which was intended for the Jews only; but now, when my preaching as well as my life is coming to an end, and the Jews reject my preaching, I will pass over to the Gentiles. For the hour is coming, when I shall be glorified, not only by the Jews, but also by the Gentiles, throughout the whole world; I shall be acknowledged, that is, as the Messiah and the Saviour, and worshipped and adored by means of your preaching in every place.

Moreover, the glorification of Christ is the glorification of all Christians. For S. Augustine says (*Serm. clxxvi. de temp.*)—The Death of Christ hath quickened us; His Resurrection hath raised us up; His Ascension hath dedicated us; and (*Serm. clxxxiv.*) the Lord Jesus Christ ascends, the Holy Spirit descends [*Both these, not S. Augustine*].

Ver. 24.—*Verily, verily, I say unto you, Except a corn of wheat*, &c. Christ teaches us that His glorification would come to Him through the death of the Cross, lest the Apostles and the faithful should be offended at it. Hear S. Augustine (*in loc.*), "Jesus by this meant Himself. For He was the grain of wheat which had to die, and be multiplied; to die through the unbelief of the Jews, to be multiplied by the faith of all people." This means, that as a grain of wheat thrown into the ground does not germinate except it die, but if it die it germinates and brings forth much fruit; so, in like manner, I must needs die, that by the merits and through the example of my death, I may bring forth many eminent and striking fruits of virtue and faith: I mean the many thousands of Martyrs, Virgins, Doctors, and Confessors, all over the world in the present and future ages. This also comes to pass in the death of Martyrs, when one dies, and many spring up in his place, and embrace the faith of Christ. The Church reads this passage on the Feast of S. Lawrence, and

other Martyrs. Tertullian truly says (*in fin. Apol.*), "The Blood of the Martyrs is the seed of the Church," and adds, "Torture us, rack us, condemn us, crush us: your iniquity is the proof of our innocence." And again, "The more exquisite your cruelty, the more does it attract to our sect; we increase in number the oftener you mow us down." S. Gregory (*Dialog. lib. iii. cap.* 39) gives a remarkable instance in S. Hermengild. He was killed by his father Leovigild, an Arian king, and thus won the king himself and his brother Recared, and the whole nation of the Visigoths, to the orthodox faith. "One, then," says S. Gregory, "died in that nation, that many might live; and while one grain fell to the ground *in faith*, to win the faith of souls, an abundant harvest sprang up."

Anagogically. Bede says, "Jesus was sown of the seed of the Patriarchs, on the field of this world, that is, He was incarnate: He died Himself alone, He arose in company with many." Hear S. Bernard (*Serm. xv. in Cant.*), "Let the grain die; let the harvest of the Gentiles spring up. It was needful that Christ should suffer, and rise from the dead, and that repentance and remission of sins should be preached in His Name, not to Judea only, but to all nations; to the end that from that one Name of Christ thousands of thousands should be called Christians, and say 'Thy Name is as ointment poured forth'" (*Cant. i.* 3).

Ver. 25.—*He that loveth his life*, &c. He that so preferreth his life to my Faith and its profession, as rather to deny the Faith than lose his life, shall incur eternal death. But he who hateth his life, so as to prefer losing it to losing the Faith, will live in eternal happiness in heaven. Again, the same is true of those who prefer their own evil desires to my Law: and of those who hate their life by resisting its desires which are contrary to God's Law, and thus keep it unto life eternal. Such as Martyrs, Anchorites, "Religious," and all other holy people. Either meaning is suitable, and was intended by Christ. Both meanings are conjoined by SS. Chrysostom, Theophylact, and Euthymius. For Christ foresaw that the Apostles, and Christians in general, would after His death suffer persecution, and accordingly He here wished to forewarn and forearm them.

Again, Christ wished to teach all Christians, that they should constantly resist all evil desires and strive against them. (See Gal. v. 17; Matt. x. 39, xvi. 25; Ecclus. xviii. 30. See notes on this last passage.)

But the Circumcelliones misinterpreted this passage, for, as S. Augustine testifies (*in loc.*), they used to kill themselves in order to obtain the eternal life here promised by Christ. For it is one thing to hate one's life, and another to make away with it, an act forbidden by every law.

Lastly, hear S. Augustine (*in loc.*), "He that loveth his life shall lose it. Which can be understood in two ways. He who loves will lose; *i.e.*, if thou lovest, thou wilt lose: if thou wishest to have life in Christ, fear not to die for Christ. Or, in the other sense, love not thy life, lest thou lose it,—love it not in this life, lest thou lose it in life eternal. This latter meaning more accords with the mind of the Gospel." And a few sentences after, "A great and marvellous saying, that a man should so love his life as to lose it, and so hate it as not to lose it. If thou hast loved it ill, then dost thou hate it; if thou hast hated it rightly, then hast thou loved it. Happy they who hate their souls and keep them, that they lose them not by loving them." And then he concludes, "When therefore it comes to the point, that we must either do contrary to the commandment of God, or else depart this life, and a man is obliged to choose either the one or the other, when the persecutor threatens his death, let him rather choose to die through loving God, than to die through offending Him. Let him hate his life in this world, that he may keep it unto life eternal." Hear S. Chrysostom, "He loves his life in this world, who obeys its unseemly desires. He hates it, who yields not to its hurtful desires. He says 'hate' because as we cannot bear to hear the voice of those we hate, so should a soul resolutely turn away from one who wishes what is contrary to God." And Theophylact adds (by way of consolation, and as knowing how grievous it is to hate one's soul), "*In this world*," indicating the shortness of the time, and speaking of the eternal reward. S. Chrysostom adds, "that Christ, when He saw that His disciples would

be saddened at his death, raised up their thoughts to higher things, as if He said—If ye will not bear my death manfully, no benefit will accrue to you unless ye die yourselves. These words of Christ are an axiom, and a summary of a Christian's life. It is the root and foundation of all virtues, which are deduced from it, as conclusions from their premisses. He therefore who wishes to become specially learned and perfect in the school of Christ, should constantly ruminate on this saying, weigh it, impress it on his will and carry it out in act, try all his actions by it as a touchstone, adapt and conform himself to it. For thus will he become a pre-eminently true disciple and follower of Christ, and in return for this brief life which he counts but nought, will obtain the joys of life eternal.

Ver. 26.—*If any man love Me, let him follow Me.* "Let him imitate Me by death and mortification, and by good works," says S. Chrysostom, "walk in my ways, and not his own, and not seeking his own, but the things which are Jesus Christ's (Phil. ii. 21); and whatever good he does, either in temporal or spiritual things, doing it for Him."

And where I am, there shall my servant be. "Behold the fruit and the reward," S. Augustine proceeds; "He is loved freely, and the reward of His ministration is to be with Him, to be adopted by Him to whom he is united, in heaven, *i.e.* in the vision and possession of God, in happiness and joy eternal." So S. Chrysostom. See notes on Luke xxii. 7.

If any man serve Me, him will my Father honour, with heavenly honour, before the angels and the whole world. He says not, "I will honour him, for they had not yet attained a right knowledge of Him, but thought more of the Father," says S. Chrysostom.

Ver. 27.—*Now is my soul troubled.* Because He had mentioned His approaching death, He allowed the natural dread of it to be aroused in His mind (as is the case with ourselves), and so was troubled. "Father," He said, "save Me from this hour." Just as in the garden he prayed, "Let this cup pass from Me."

(1.) S. Chrysostom gives the reason, "Having exhorted His disciples to follow Him even to death, for fear they should say that

He could easily philosophise about death, He showed that He was in an agony, and yet that He did not refuse to die, to teach us to do the same, when dreading death and self-denial.

(2.) S. Cyril says, He did it to show that He was not only God, but true man, subject to all our passions and sorrows.

(3.) S. Augustine, and after him Bede, "that Christ by taking on Him our infirmities might heal and strengthen us. Thou tellest my soul to follow Thee. But I see that thy soul is troubled. What foundation shall I seek, if the Rock gives way? But I recognise thy compassion therein. For by being thus troubled by thy voluntary act of love, Thou comfortest the weak, lest they should perish through despair. Our Head took on Himself the feelings of His members." And again, "As He has raised us up to things which are highest, so does He feel sympathy for us in those which are lowest." And he brings in Christ as thus speaking, "Thou hast heard my mighty voice addressed to thee. Thou hast heard in Me the voice of thine own weakness: I give thee strength that thou mayest run; I check not thy speed, but I take upon Myself thy fear, and make a way for thee to pass over."

And what shall I say? Father, save Me from this hour. Theophylact and Leontius explain thus: "I know not what to do or say. Shall I say then, Father, save Me from this hour? Shall I shrink from death? By no means, I will master my agony, I will go willingly to meet my death."

Others express it more simply and plainly, as expressing His natural dread of death, corrected at once by the exercise of His superior will. As in the Agony in the garden. For He immediately adds,

Yet for this cause have I come to this hour. Though I naturally dread death, yet I do not wish this natural desire of Mine to be fulfilled. For I came into the world for the very purpose of drinking this cup of the Passion. So S. Augustine, Bede, Rupertus, and others.

Ver. 28.—*Father, glorify thy Name.* That in My death, which I willingly undertake, I may glorify thy Name, by the entire

obedience and devotion with which I will offer myself as a Victim for the sins of the whole world, thus restoring to the life of grace men who were lost in sin, reconciling them to Thee, and taking them to heaven to glorify Thee for ever. So S. Augustine, Chrysostom, Euthymius. It was said in like manner to S. Peter, that He would by His death glorify God (John xxi. 19). Hear S. Augustine: "Glorify Me by my Passion and Resurrection." And S. Chrysostom: "His dying for the truth He calls '*the glory of God*:' for after His death the Name of God would be acknowledged by the world." And the gloss, "I seek salvation, but I refuse not to suffer, and for the sake of this passion glorify Me, for that is the glory of thy Name."

Ver. 2.—*Glorify Me* at this very instant; that both Gentiles and Jews may acknowledge that I have been sent by Thee to redeem man, and will therefore glorify Thee for thy goodness. So Theodore of Heraclæa.

Then came there a voice, &c. I have glorified It—(1) By communicating to Him, as my only begotten Son, my majesty, glory, and Godhead from all eternity. As He said chap. xvii. 5. So S. Augustine and Bede.

(2.) In creating the world, and all things therein by Him. So Rupertus.

(3.) Most sensibly. By the voice from heaven at His Baptism, and by the miracles and mighty works which He wrought. And also by the voice at this time uttered from heaven. He glorified Him also by His death and resurrection, His ascension, His sending the Holy Spirit, by the preaching of the Apostles, and the miracles, which will lead all nations to acknowledge, worship, love and adore Him as the Son of God. So S. Chrysostom, Cyril, and others.

Ver. 29.—*The people therefore that stood by, and heard it* (this trumpet voice of God the Father) *said that it thundered.* Because it was very loud and resonant. Or perhaps because it was not articulate, but like the confused sound of thunder. S. Chrysostom says, "The voice was clear and significant enough, but they being dull and carnal, it soon passed away, and they retained merely the

sound of it." And further on, "They knew it was articulate, but did not take in its meaning." But the truer meaning, Rupertus, and after him Maldonatus, say is this, "That they all heard this articulate voice and understood its meaning, viz., that Jesus was the Son of God; but that on account of the loudness of the voice they could not persuade themselves it was really a voice, but that either it was thunder, and that they were mistaken in supposing they had heard an articulate voice as of a man, or that it was certainly the voice of an angel." They thought also that the Evangelist mentioned this, in order to show that it was not a low or indistinct voice, such as Christ only could hear, and that there were no other witnesses, but that it was so loud and so clear that they not only all heard it, but heard it so plainly that some thought it was thunder, some the voice of an angel, while none considered it to be the voice of a man. And this consequently proved that what they considered thunder was in truth the voice of God, for thunder is commonly spoken of as His voice.

Symbolically. This thunder signified that Jesus was the Son of God, who thunders from heaven, and consequently that He Himself was God. For the thunder's voice refers us back to its source, and leads us to venerate Him, and announce Him to the Gentiles. Again, it signified that Jesus, even as man, not merely thundered Himself with His mouth and flashed forth from His heart, to move hard hearts to penitence and to warm cold hearts with love; but also that He caused the Apostles and His followers to thunder and lighten. In fact, He gave that name to James and John, calling them Sons of Thunder (*Mark iii.* 17). And S. Paul is called by S. Jerome (Epist. lxi.) "The trumpet of the Gospel, the roaring of our Lion, the thunder of the Gentiles," adding, "for as often as I read him, I seem not to hear words only, but thunder." Hear S. Chrysostom (*Hom. xxxii. in Rom.*), "Thunder is not so terrible, as was his voice to the devils. For if they dreaded his garments, much more did they dread his voice. For it led them bound and captive, it purified the world, it cured diseases, it expelled vice, it brought in truth; it had Christ dwelling within. For He accom-

panied him everywhere, and just as were the Cherubim, so also was the voice of Paul. For as God sat in the midst of these heavenly Powers, so sat He on the tongue of S. Paul." And Nazienzen (Orat. xx.) says, "The words of S. Basil were as thunder, because his example shone as lightning." Hence the voice of Christ is compared to the voice of many waters (Rev. i. 15) and to the voice of a multitude (Dan. x. 6).

Others said, an angel spake to Him. For this voice was more dignified than that of a man. It was therefore angelic, or rather divine. For an angel, assuming the Person of God the Father, had uttered it.

Ver. 30.—*Jesus answered and said, This voice came not because of Me, but for your sakes.* In order that ye may believe in Me, and be saved. I need not this voice for my own sake, for I am the Word of the Father, whom the Father and the Holy Spirit glorify with increate and boundless glory. But ye need it, because some of you object, that I am not the Son of God, nor sent by God; others have doubts on the matter. But this voice of the Father proclaims the contrary of both these statements, so as to remove all doubt. So SS. Augustine, Bede, Rupertus, &c.

Ver. 31.—*Now is the judgment of this world,* &c. Judgment here signifies condemnation, the condemnation of the Jews for condemning Me to death. So SS. Chrysostom, Theophylact, and Euthymius. But others understand it to mean judgment in favour of the innocent. It means, in this sense, the time is at hand for the deliverance of the world from the tyranny of Satan. For my death is at hand, by which this deliverance will be effected, and Satan will be cast out of the hearts of the faithful. Rupertus acutely observes, "Two worlds are here spoken of, one the enemy of God, the other reconciled to Him—the one lost, the other saved." He founds this distinction on the absence or the presence of the article [but this does not appear in the Greek]. But what then is the judgment of this world, and the casting out of the prince of this world? Surely the coming Passion of Him who is speaking: for that is the judgment of this world, its salvation indeed, as separating from the

reprobate the whole body of the elect from the beginning of the world to the hour of His Passion: and the casting out of the prince of this world, holding sway over the lovers of the world, is the reconciliation of the elect Gentiles. "Christ therefore here signifies (1) that He would by His death free the world (that is the Gentiles who would believe in Him) from sin and the devil; (2) that He would drive out the devil from the hearts of the faithful, and also from the temples, that the true God might be worshipped therein; (3) that He would deprive the devil of the power he had heretofore exercised in tempting men, and would also bestow all-powerful grace, by which, if they willed, they would be able to resist temptation; (4) Christ cast out many devils from the bodies of men, and consigned them to hell. So Prosper (*in Dem. Temp.*); and see Luke viii. 31. S. Augustine writes, "He foresaw that after His Passion and glorification many people throughout the whole world would believe on Him, out of whose hearts the devil is cast when they renounce him by their faith. He was also cast out of the hearts of righteous men of old. But it is said here that he will be cast out, because that which then took place in a very few cases, would hereafter take place in many and great multitudes. He is cast out, but yet ceases not to tempt. But it is one thing to rule within, and another to assail from without." S. Chrysostom in like manner says, "As if a man who assaults his debtors and casts them into prison, and with like madness throws another into prison, who owes him nothing at all, will have to pay the penalty for the wrongs he has done; so will the devil pay the penalty for the wrongs he has done us, by his bold assaults against Christ."

Just as He Himself says, Luke xi. 21.

Christ, therefore, knowing that the Gentiles longed to see Him, was grieved that the whole world was overwhelmed with heathenism, and therefore wishes His death to be hastened, in order that He might obtain for them faith and grace from God, and might send His apostles to convert them to God. And in like manner S. Gregory greatly desired the conversion of the Angles. [This Cornelius tells at length]:

Ver. 32.—*And I, if I be lifted up from the earth, will draw all things unto Me.* "Exalted by my resurrection and ascension," says S. Chrysostom. But other commentators refer it to the Cross, as S. John himself explains it. "Christ," says Maldonatus, "speaks of Himself as a soldier contending with the devil. For as a soldier has an advantage over his enemy if he is on higher ground, so would He, from His Cross, as from a very high and well-defended post, fight against the devil and overcome him. And therefore He called this kind of death an exaltation. When exalted He drew all to Himself, as an eagle carries his prey aloft with him."

In like manner Mark, the Bishop of Arethusa in Syria, when lifted up on high, and besmeared with honey to attract the bees, laughed at his torturers, and said that they were grovelling on the earth, while he was lifted up above them. (See *Theodoret, Hist.* iii. 7, *Soz.* v. 10.) But Christ alludes to the lifting up of the brazen serpent (*see chap.* iii. 14), and thus teaches us that the Cross is not to be dreaded, but desired, for it alone exalts.

All things. (1) "Soul and body," say S. Augustine and Bede. (2) But Rupertus says: "Heaven and earth, men, angels, and devils. Because I will cause 'every knee to bow, of things in heaven, and things in earth, and things under the earth'" (Phil. ii. 10). (3) All men who will believe in Me, all nations of men. The Greek Fathers read πάντας. But Cornelius prefers the Vulgate "*omnia*" as more expressive, signifying all the choicest things of the world, all the spoils of the devil. The Arabic version has "*each one*," the Syriac "*all*."

Draw. Will withdraw from the devil against his will, and not against their own will. For I will sweetly allure, and effectually draw them to Myself, and make them My brethren; nay more, My children, that as I am the Son of God by nature, so they may be the sons of God by adoption. The Greek word ἑλκύσω means, I will draw them by force, snatch them out of the power of the devil against his will, and strengthen men, moreover, to withstand their several temptations. See Matt. xi. 12.

Hear S. Leontius (Serm. viii. *de Pass.*), treating this whole passage

with grace and tenderness. "O wondrous power of the Cross! O ineffable glory of the Passion, wherein is seen the tribunal of Christ, the judgment of the world and the power of the Crucified! For Thou didst draw, O Lord, all things unto Thee. And when Thou didst stretch forth Thine hands all the day to a disobedient and gainsaying people, the whole world felt the force of Thine acknowledged Majesty. Thou didst draw all things to thyself, O Lord, when in execration of the sin of the Jews all the elements pronounced one and the same sentence, when the luminaries of heaven were obscured, and night was turned into day, the earth also was shaken with unwonted quakings, and the whole creation refused its aid to the service of the wicked." He afterwards follows up the subject, and urges it still more forcibly. "Thou hast drawn all things to Thee, O Lord. When the veil of the temple was rent, and the holy of holies withdrawn from the unworthy priesthood, in order that the figure might be changed into Truth, prophecy into manifestation, and the Law into the Gospel. Thou didst draw all things to Thee, in order that that which was kept hid in the Jewish temple, by shadows and outward signs, the devotion of all nations might everywhere set forth in its full sacramental force before the eyes of all. For now there is a more illustrious order of Levites, a higher dignity of elders, and a more sacred unction of priests. Because thy Cross is the Fount of all blessings, the Source of all graces, and by it believers obtain strength out of weakness, glory out of shame, and life out of death."

Moreover, Christ, when exalted on the Cross, between heaven and earth, drew all things to Himself. (1) Because He reconciled heaven and earth, Angels to the Gentiles, Gentiles to Jews, and God to men. For He is our peace, &c., Eph. ii. 14. (2) Because He drew all nations of the world to the faith and love of Himself. He drew them from the earth to the Cross; to penitence, that is, to continual mortification and martyrdom; and from the Cross to heaven. He drew them by the merits and price of His Blood; by His example, and by His Blood. For if Christ, of His own accord, died for us on the Cross, who would not love Him in return? Who would not say

with S. Ignatius among the lions, "My love is crucified?" See Zech. xiii. 6 on the words, "I was wounded in the house of my friends." (3) Christ on the Cross drew all things to Himself, *i.e.* the Creator and His creatures. For God by this sacrifice was propitiated towards men, the sun and the heavens were astonished, and as though bewailing the death of their Creator, withdrew their rays from the earth, the air was involved in the thickest darkness, the whole earth, convulsed and shaken, trembled from its very centre; the rocks were rent, and the graves were opened, that both the dead as well as the living might bewail the death of Christ. All creatures therefore looked up towards Christ crucified, as if in amazement, and as offering themselves to fight in His behalf against His murderers and to scatter them abroad.

The Origenists wrongly inferred from this passage, that Christ brought the lost out of hell, and saved them. But as S. Gregory explains (*Epist. lib.* vi. 15), Christ drew all, that is, the elect. "For a man cannot be drawn to God after death who has separated himself from God by his evil life."

Symbolically. S. Bernard (*Serm. xxi. in Cant.*) applies Christ's words to himself, and all "Religious." For they, by contempt of earthly and love of heavenly things, are lifted up from the earth, and therefore draw all things to them. For all things, whether adverse or prosperous, work together for their good: and they themselves possess a source of wealth by trampling it as it were under foot. "For to a faithful man the whole word is full of riches."

Ver. 33.—*But this He said*, &c. The death of the Cross. These are the words of S. John inserted parenthetically.

Ver. 34.—*The people answered Him, We have heard out of the Law, that Christ abideth ever, and how sayest Thou, the Son of Man must be lifted up?* The Jews understood that Christ spake of His death on the Cross. How then does He say that He would die, when the Law says that He would not die? S. Augustine says, "They understood Him to mean the very thing which they were contemplating. It was not inspired wisdom, but the sting of their conscience which disclosed to them the meaning of these obscure words."

Out of the Law. By the Law is meant the whole of the Old Testament. They understood this from the following passages, Micah, v. 2; Ps. cx. 14, lxxxix. 30, 38, lxxii. 5; Is. ix. 7, xl. 8; Ezek. xxxvii. 27; Dan. ix. 26. But these passages speak of the kingdom of Christ after His ascension. This kingdom will be eternal. But Christ elsewhere foretold His death. See Is. liii. 3; Ps. xxii. 12, 17; Dan. ix. 26; Jer. xi. 19.

Who is this Son of Man? Meaning thereby, "If Thou art that Son of Man, as Thou art wont to call Thyself, how dost Thou wish to be regarded as the Christ? For Christ, according to the Scriptures, as has just been said, is eternal, and cannot die. Whereas Thou sayest, on the contrary, that the Son of Man must die and be raised up on the Cross. If there be any other Son of Man, tell us plainly who he is." So Toletus and Jansen. Maldonatus somewhat differently; he thinks that the Jews insulted Christ, as if they had refuted His claims, and taunted Him, as a conqueror would taunt a king whom he had taken captive. As the Jews afterwards said (tauntingly) to Him, "Hail, King of the Jews!"

Ver. 35.—*Jesus therefore said unto them, Yet a little while is the Light with you,* &c. "Christ would not answer their objections directly, as knowing that they deserved not a reply," says S. Cyril. He therefore answers indirectly, that they should use Him as a light; for that that light would be soon extinguished by death, when they would have to seek for Him in vain. But if they desired to use that light they would be enlightened by it, so as to find an answer to their objection, and know other things which were necessary for their salvation. The Latin commentators take the word "*modicum*" as referring to the light, thus, "*a little light.*" Ye have but *little light* in thinking that Christ will abide for ever. But ye know not that He will also die and rise again. Walk therefore while ye have the light. Go on to investigate the truth. Ye will then learn how Christ will die, and yet rise again, and abide for ever. (So S. Augustine, S. Bernard, Serm. xlix. in Cant. Lyra, and others). But the word "*modicum*" does not refer to the light, but to the word "time" as is plain in the Greek. He calls Himself the light of the world,

for the reasons which are mentioned in notes to chap. i., and also 1 John i. 5.

(1.) S. Chrysostom and Theophylact think that Christ here likened Himself to the Light, or Sun, because as the light of the sun is not extinguished by night, but is only hid for awhile, and rises again in the morning, and shines throughout the day, so He would die and rise again, and reign for ever, which was the very thing the Jews were inquiring about.

(2.) It may be explained more clearly and to the point in this way,—I, Christ, the Light of the world, enlightening it with the doctrine and knowledge of God, of salvation and of things eternal, shall be but a short time (only three days) with you in the body. And, therefore, if ye are wise, as long as you have Me with you, embrace and follow this light, believe in Me, hearken unto Me, question Me, I will resolve all your doubts, especially how Christ will die, and yet abide for ever. But if ye do it not now, the light will shortly be taken from you. I shall soon die, and then the darkness of error will overwhelm you. For though I shall leave the Apostles after Me, to carry on the light of the Gospel which I brought: yet ye will not value them, and will persecute them, and then ye will in vain seek for Me, who am the very source of light. Just as He spake to the same Jews, John vii. 33.

Christ calls Himself the Light. Wherefore S. Chrysostom, Theophylact, and Rupertus less appropriately understand by the light, the life of each faithful Christian, which is as it were to each one his own day. Believe in Me while the light of life lasts, for after it comes the darkness of death, when ye will not be able to believe, and do what is right.

Symbolically. Leontius by darkness understands sins; Rupertus, the sufferings of the lost in outer darkness.

Ver. 36.—*While ye have the light, walk as children of the light.* Believe in Me, who am the light of the world; believe that I am the Messiah, the Son of God, the Saviour of the world; believe in Me and my Gospel (so S. Cyril and Theophylact), that ye may be my children, and consequently the children of grace, charity, virtue,

and sanctity in this life, and the children of the Resurrection, of happiness, and glory in the next life (see notes on 1 John i. 5, John i. 4., Eph. v. 8).

Tropologically. When thou feelest the enlightenment, the emotions, the breath of the Holy Spirit, act on them at once, for they come and go like lightning. As S. Francis, when he heard the voice of God, stopped short even on a journey, that he might listen to it, and at once put it into practice.

These things spake Jesus, and departed, and did hide Himself from them. Because He knew that they wished to take Him before the time appointed of the Father. So S. Chrysostom, Theophylact, and others. He hid Himself, probably at night, for by day He taught in the temple, and at night He withdrew to Mount Olivet, and thence to Bethany (see Luke xxi. 37).

"He withdrew Himself not," says S. Augustine and Bede, "from those who began to believe in Him and to love Him. Not from those who came out with palm branches and praises to meet Him. But from those who saw Him indeed, but with an evil eye; because in truth they saw Him not, but in their blindness stumbled at that stone of offence."

Symbolically. Rupertus says, "He hid Himself from them not in place but in grace; because He left them in their unbelief, He blinded and hardened them."

Ver. 37.—*But though He had done so many* (τοσαῦτα, *so great*) *miracles before them, yet they believed not on Him.* S. Chrysostom and Euthymius think that He wrought many miracles at this special time to lead the Jews to believe in Him, which S. John omitted for the sake of brevity. But others consider, more correctly, that S. John spoke of the many miracles Christ had wrought during the whole course of His ministry. As if Christ said, I have proved by so many miracles that I am the Messiah, why have ye not believed in Me? Ye cannot expect more. I am about to die: believe on Me at once, before I go hence.

The reason why so few believed on Jesus, and the many did not, was partly their animal life, by which they were tied down to earthly

desires, and did not understand the heavenly blessings and that contempt for worldly things which Christ taught: and partly their fear of the Scribes and Chief Priests, whom they knew to be opposed to Christ, for the people follow the belief of those above them: and partly the poverty, lowliness, and humility of Christ, which they themselves despised. For they hoped, and even now hope, that their Messiah would come with great pomp and wealth, as a second Solomon.

Ver. 38.—*That the saying of Esaias*, &c. The word "that" does not signify the end and purpose intended by God, but simply the result. The fulfilment of the prophecy resulted from the unbelief of the Jews. So S. Chrysostom, Cyril, and others.

The passage quoted is Is. liii. 1, on which see a full comment.

Our report. Our hearing, the Hebrew word *scemaa*, hearing, being put for that which was heard by an ordinary Hebraism.

The arm of the Lord. That is Christ. (1.) So called as being "of one Substance with the Father," as the arm is of the same substance as the body. (2.) Because Christ, as God, is the "arm" of the Father, His virtue and strength, whereby He works all things mightily. (3.) Because as man He performed, in the flesh, the mighty and powerful works of God. (So S. Augustine, Maldonatus, and others, on this passage; and S. Jerome on Is. liii. and S. Athanasius, "*De communi essentia Patris et Filii et Sp. Sancti opus dubium.*") But it may be more simply understood of the Divine power which manifested itself in Christ's miracles. The meaning being, How few Jews recognised the power of God, working as it did in Christ's Person so many and great miracles. So Jansenius and Maldonatus.

Ver. 39.—*Therefore they could not believe, because that Esaias said again*, &c. The words "therefore" and "because" signify not the cause of their unbelief, as Calvin supposes, but marking the necessary consequence. It could not but be so, because it had been foretold, and Scripture cannot lie. But God foretold it, because He foresaw that through their freedom of will, their obstinacy and malice, they would not believe in Christ. God therefore saw that

they would not believe, because they, of their own free will, would not do so. But they did not refuse to believe, *because* God foresaw that they would not believe. For their unbelief was prior to God's foreseeing. God foresees the future, because it will surely come to pass. For God cannot foresee anything, unless it is presupposed that it will really take place. For the object which is seen is prior to the act of seeing it. For nothing can be seen but that which either now is, or hereafter will be. So S. Chrysostom, Jansenius, Maldonatus, and others.

But S. Augustine, and after him Toletus, explain it thus: the Jews could not believe in Christ, because they were hardened and blinded, as Isaiah foretold. But then the words "could not" do not signify absolute necessity, but either a moral, that is a great, difficulty, or else a conditional difficulty. That is to say, the Jews could not believe in Christ, supposing they continued to hold fast to their sins, darkness, and ignorance; and therefore blinded and hardened themselves by their own wickedness. For otherwise, though they were blinded and hardened, yet as having free will, and sufficient grace to enable them, they could (speaking abstractedly) give up their hardness of heart and turn to God.

He hath blinded their eyes, and hardened their hearts. Christ quotes Is. vi. 9, 10. Having fully explained this passage before, I will here briefly repeat what I there said. Observe then (1) that properly speaking the intellect is said to be blinded, but the affections and will to be hardened; (2) that the direct and proper cause of a man's blindness and hardening, is his own free will and wickedness. See Wisdom ii. 21. The Arabic and Syriac versions understand it in this way, "their eyes are blinded, and their heart is hardened." But yet God is said indirectly and in a less strict sense (*improprie*) to harden a man, because He gradually withdraws from Him the light of truth and grace, and allows opportunities of error and sin to be presented to him by the world, the flesh, and the devil, in punishment for his former sins.

Moreover, in Isaiah we read "blind thou the heart of this people," these being the words of God to Isaiah. But it comes to

the same meaning. For "blind thou," is the same as "foretell that a man will, indirectly, be blinded by Me." "He blinded" is then the same as "He will blind." The past is put for the future, to signify the certainty of the thing, that it will as surely come to pass as though it had already happened; that the Jews will be as surely blinded, as though they had been blinded already.

Ver. 41.—*These things said Esaias, when he saw His glory, and spake of Him.* The glory of Christ the Incarnate Son of God, who is spoken of in what preceded, and what follows. So SS. Augustine, Cyril, and all the Fathers, as against the Arians. It is therefore quite clear that Christ the Son of God is "of one substance" with the Father, having the same substance, majesty, and glory with Him. For the Jews deny not that these words and that Divine glory pertain to God the Father, nor can there be any doubt on the matter. But here it is said that the same glory belongs to the Son. And it is plain that the same is the glory of the Holy Ghost (Acts xxviii. 25). And therefore when the Holy Trinity thus appeared to Isaiah, the Seraphim thrice exclaimed, Holy, Holy, Holy, &c.

This glory then which Isaiah saw, was that glorious vision in which the Essential Nature of the Holy Trinity and the Three Persons severally were represented in some ineffable manner by some outward symbol addressed to the imagination. But yet it was a kind of human appearance; for God appeared to Isaiah as a king seated on a lofty throne, and the prophet describes His countenance and His feet. And this appearance was most glorious, bright, and majestic. And accordingly, S. John terms it "glory." Therefore Ribera, Maldonatus, Toletus, and others say that Isaiah in that vision most clearly discerned (as far as man can discern in this mortal state) the Three Persons in Unity of Essence. And this too both from the words of the Seraphim, as also from that most exalted revelation which was made to him. And therefore he says, "When he saw His glory," when there was shown to him by revelation the Person of the Son as co-equal and consubstantial with the Father and the Holy Ghost. (*See more on Is.* vi. 1).

Ver. 42.—*Nevertheless among the chief rulers also many believed*

on Him, &c. By the chief rulers are not meant the chief priests and the magistrates, for they shortly afterwards took Jesus and put Him to death. But the chief persons, those who were pre-eminent for their wisdom, their authority, and their means, both among the priests and the common people. S. Rupertus. They therefore were convinced by the truth of Christ's doctrine, by His holiness and miracles, but yet did not dare to confess Him openly, for the reason mentioned above, chap. ix. 22.

Ver. 43.—*For they loved the glory of men more than the glory of God.* "Glory" may here be taken in an active sense. They loved to give glory to men—to the Jews, *e.g.*, and the Pharisees—by saying that they were wise and sound teachers of the Law, rather than to Jesus Christ, by acknowledging Him to be the Messiah.

Secondly, in the passive sense (and this is the best meaning), they preferred to be glorified by men rather than by God, to hear the Pharisees say, "Ye are the true Israelites, who abide in the faith of your fathers, and prefer Moses to this innovator Jesus, and the ancient religion of the Israelites to the novelties of this sect of Christians. So Augustine, Cyril, Bede, Chrysostom, Theophylact, and others. They therefore had the faith of Christ, but not charity. For if they had had it they would have loved the glory of God, rather than that of men, and would have professed with their lips the faith of Christ which they held in their heart." See Rom. x. 10.

Many such are found at the present time in England, Germany, and Poland, who cherish in their minds faith and piety, but who dare not profess them outwardly, for fear of incurring the derision and scoffs of worldlings or heretics. Against these Christ thunders forth, "Whosoever shall be ashamed of Me and of my words," &c. (Luke ix. 26.)

The Gloss says wisely (quoting S. Augustine *in loc.*), "The Cross is marked on the forehead, which is the seat of shame, to keep us from blushing at the Name of Christ, and seeking the praise of men rather than the praise of God."

Ver. 44.—*Jesus cried and said, He that believeth on Me, believeth not on Me* ("*only*" as adds the Arabic version) *but* (also) *on Him that*

sent Me. It is uncertain whether Jesus said these words at the same time as those which precede them (ver. 35), as Maldonatus thinks, *i.e.* before he hid Himself and withdrew (as I said, ver. 36), being there mentioned by anticipation, when in the regular order it should be placed at the end of the chapter; or at another time, as Theophylact supposes. It is in fact a question to be solved. For Christ in these last three days of His life, came back in the morning to the Temple. But when He saw that some believed not, and that others believed but did not dare to profess their faith, for shame, and for fear of the Pharisees, He cried with a loud voice, to drive away this shame and fear: "He that believeth in Me" believeth not in a mere poor and wretched man, but in a man who is also God, and he therefore "believes in God who sent Me," in God the Father with Whom I am consubstantial. Be not ashamed of my poverty and humility, for though I am outwardly poor and humble, yet in my inward nature I am rich and highly exalted. For I am God of God. And therefore he that believeth in Me believeth in God. But what is more noble and glorious than to believe in God? What can he fear or be ashamed of who believes in God? S. Cyril adds, "Jesus cried out, to signify that He did not wish to be worshipped in a cowardly and stealthy way, but that He wished us boldly and clearly to profess and proclaim the faith." "Again He cried out," says Rupertus, "because He had but little time left Him to preach in. He then who wishes to hear Me, to believe and be saved, should do so at once, for after three days no one will be able to hear Me." And so S. Chrysostom says, "Why do ye fear to believe in Me? Faith in God comes through Me. Just as he who drinks the water of the river, drinks he not of the source?" And S. Augustine, "Because the manhood only appeared to men, and the Godhead was latent, lest they should think Him to be only that which they saw (a man), and He wished Himself to be believed in (as God) the same and as great as the Father; He saith, 'He that believeth in Me, believeth not in Me,' that is, in that which He seeth, 'but in Him who sent Me, that is, in the Father.'"

It is, however, quite plain that the Son is God, consubstantial with

God the Father. The Arians denied this, and objected: He who believeth in the Apostles who were sent by God, believeth in God, and yet does not believe that the Apostles are gods. I reply by denying the conclusion. We believe the Apostles, but not *in* the Apostles. But Christ here says, "He who believeth in Me, believeth in Him who sent Me." But no one believes *in* any one, excepting in Him who is God. If, then, we believe in Christ, we believe that He is God: and since there is but one God, we believe that He is numerically the same God with God the Father. And therefore He says, "He that believeth in Me, believeth in Him that sent Me;" He who believes in Me as God the Son, believes also in God My Father, for we have both one nature and one majesty. So SS. Augustine, Cyril, Theophylact, Euthymius, and others. Whence Christ adds, to make it clearer still,—

Ver. 45.—*And he that seeth Me, seeth Him that sent Me.* Because the nature of us both is one only. And just as through My manhood he sees the Godhead which is latent therein, so does he also see the Godhead of My Father, since it is one and the same. And so S. Augustine says, "He shows that there is no difference whatever between Himself and the Father, insomuch that He who seeth Him seeth the Father."

Hear S. Cyril in the Council of Ephesus (speaking in our Lord's name): "Oh, my faithful hearers, do not think meanly and humbly of Me. But rather be most fully persuaded of this respecting Me, that if ye believe in Me, ye will believe in Him who is not merely one among many, but in the Father Himself through Me His Son, and that though I became man for your sakes, yet am I in every respect equal to the Father, and in no respect whatever severed or separated from Him, inasmuch as I am endowed with the same nature, power, and glory with Him."

Ver. 46.—*I am come a Light into the world,* &c. Christ calls Himself again and again the Light of the world, which sets forth the true faith in God, His worship, devotion towards Him, virtue, and all things which tend to our salvation, and also dispels the darkness of unbelief, idolatry, and all errors and vices, so that what the

sun is in the material world, is He in the spiritual. "The word light," says S. Cyril, "indicates Godhead, for it is the property of God to be the Light of the world. For God in His Essence is spiritual, uncreate, boundless Light, from which every created light, whether spiritual or material, whether of angels or men, whether of the sun or stars or of the elements, is derived as a ray from the Sun." But it is the peculiar property of the Son that He proceeds from God the Father after the manner of a ray, and of light, according to the Nicene Creed: "Light of Light, Very God of Very God." For He proceedeth from the Father by understanding and knowledge, as the verbal expression of the mind, which, like the brightest mirror, represents all things. As the Book of Wisdom says (vii. 26), "It is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness." And Heb. i. 3, "Who being the brightness of His glory, and the image of His substance." And Ecclus. xxiv. 6 (*Vulg.*), "I made the never-failing Light to arise in the heavens." These things are spoken of Christ as God. But as man He was sent by God the Father into the world, to enlighten it as the sun in the heavens, when overwhelmed with the darkness of ignorance, unbelief, and sin. See S. John, i. 6, 7.

Symbolically, S. Gregory (*Moral.* xxv. 4) says that eternal Light, which is God, the more changelessly it shines the more piercingly does it see. Even things which are hid it knows well, for it penetrates through all things, and keeps them in memory, because it changelessly abides. And consequently, whenever we conceive in our minds an unworthy thought, we sin in the light. Because It is present to us, even when we are not present to It. And when we walk in crooked ways we stumble against that, from which we are in our deserts far away. But when we believe that we are not seen, we keep our eyes closed in the sunlight. That is, we hide Him from ourselves, but not ourselves from Him.

The same S. Gregory (*Epist.* vii. 32, *ad Dom.*) says, "The warmth of the shepherd is the light of the flock. For the priest of the Lord should shine forth in his conduct and life, in order that the people

committed to his charge may be able in the mirror of his life to choose what to follow, and see what to correct."

Ver. 47.—*And if any hear My words, and keep them not, I judge him not.* That is, does not retain them in his mind, "believes them not," as in the Greek, though the Vulgate, agreeing with the Syriac and Arabic, reads "*Keep them not;*" as Christ explains in the next verse. By the words "*I judge him not,*" Christ means, I came not into the world to judge it but to save it. But a man who believes not on Me, is at once condemned and judged by his own wickedness and unbelief, and also by the eternal decree of the Father. This is plain from what follows. So S. Cyril, Theophylact, Leontius, and others. See notes on chap. iii. 18. This decree of the Father I will execute at the day of judgment, when I shall return to judge the world, as I have now come to redeem it. S. Chrysostom says, "I judge not," that is, I am not the cause of his ruin, but he is himself its cause in despising My words.

For I came not to judge the world, but to save the world. That is, the inhabitants of the world. "Now," says S. Augustine, "is the time of mercy, hereafter the time of judgment."

Ver. 48.—*He that rejecteth Me, and receiveth not My words, hath one that judgeth him.* He that believeth not My words will have God as his Judge, who will judge him by Me at the judgment day. For, as S. Augustine says (*de Trinit.* i. 28), Christ will not judge by His human power, but by the power of the Word of God.

The word that I have spoken, the same shall judge him at the last day. S. Augustine (*in loc.*) understands by the "Word" Christ Himself, for He will be the Judge. "He has sufficiently set forth that He will be the Judge at the last day, for He spake of Himself. He announced Himself, He placed Himself as the Door by which He as Shepherd came in to the sheep." Others more clearly, and with greater force, say, My word heard and not believed in by the Jews will accuse them at the day of judgment, and with mute voice will proclaim them worthy of hell. "That word," says Rupertus, "which they heard, which they could not but know to be true, as approved by the wondrous testimony of His miracles, that word will

judge, will reprove, will convict. But where will that Judge be seated? What sentences of judgment will He give from His throne? He will be close at hand. He will hold His court within. He will proclaim full terribly in the conscience of each one His just sentence. There is a prosopopœia. The word of Christ is here introduced as a person, and as a witness against unbelievers before Christ as Judge in the day of judgment.

Ver. 49.—*For I have not spoken of Myself*, &c. This gives the reason why the word of Christ would condemn the Jews, because He spake at the command of the Father, and therefore he who believed not in Him believed not in God. He who despised Him despised God, and would therefore experience Him as his Judge. So the Syriac version. Rupertus somewhat differently says, "The word which I spake has the force of a judgment, for I speak not of Myself." SS. Augustine, Ambrose, and Bede think that Christ is here speaking of Himself as God. I, as God, speak not from Myself, but from the Father who gave Me My Divine Nature, and with It omniscience, and My full power of saying and speaking. Hear S. Augustine, "In the Wisdom of the Father, which is the Word, are all the commands of the Father. But the command is said to be given, since He to whom it is given, is not of Himself. But to give to the Son is the same as begetting the Son." "All these things were said," says S. Chrysostom, "for their sakes that they might have no excuse." And the Gloss, "The Father gave the command to the Son, by begetting Him, as His Very Word and Wisdom, as He gave Him life by begetting Him who is life."

More simply S. Cyril and Chrysostom think that Christ is here speaking of Himself as man. For thus did He properly receive a command from the Father to say or speak this or that, and nothing else. Christ speaks of Himself in an humble manner, in order to move the haughty Jews, who believed Him not to be God. As if He said, "Granting that I am a mere man, as ye think, yet ye ought to believe Me, for I speak nothing of Myself, but all things which I speak I have heard of the Father." Hence theologians infer (though some deny it) that Christ received a command from God for saying

everything He said, and for doing everything He did. For if the Father commanded Him in these lesser matters, He did so in greater matters, as the working of miracles and mighty deeds. What Rupertus says is an adaptation to circumstances. "I have received a commandment from the Father what to say now forbearingly to those who gainsay Me, and what I shall pronounce terribly in the last judgment, when no one will dare to gainsay Me."

What I shall say, and what I shall speak. Between saying and speaking there is this difference. To say (*dicere*) is solemnly to assert anything, to teach, to preach. To speak (*loqui*) is to say anything in a more familiar manner, colloquially. (See Varro, *de Lingua Latina*, lib. v., Cicero, *de Oratore*, and Quintilian, lib. x. chap. 7.)

Ver. 50.—*And I know that His commandment is life everlasting.* The way which leads to eternal life. "If thou wouldest enter into life, keep the commandments." It is also formally eternal life because the commandment of God is that eternal Law which lives in the eternal reason of things, in the living mind of God. But Christ is not speaking of this. And therefore He asserts that the command is *eternal life*, causally, because it causes, merits, and brings about eternal life. Christ says this, says S. Chrysostom, "to induce the Jews to believe Him in those things which He spake by the command of the Father, to induce them by the hope of the highest reward, and consequently by the fear of the heaviest punishment if they do not believe in Him. He tacitly threatens them with this by way of antithesis. And to keep them from doubting this He boldly asserts it. I maintain, says Christ, and assert of My own sure knowledge, that the command of God is the cause of eternal life. I have heard it from God Himself, and I therefore know fully and surely that it has been decreed by Him as an inviolable law. In like manner Christ says, "This is life eternal" (that is, the way to life eternal), "to know Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3).

Christ alludes to Ecclus. i. 5, "The Word of God Most High is a fountain of wisdom, and the entrance thereto everlasting commandments;" and to Baruch iii. 9. "If then," says S. Augustine

(*Serm. clxxxvi.* (*nunc cclxvii.*) *De Temp.*), "ye wish to have the Holy Spirit, hold fast to charity, love the truth, long for unity, and ye will attain to eternity."

Christ therefore summed up all His teaching to the people in this saying, "His commandment is eternal life," in order, when he was now going to death, to impress on the Jews and on all who should come after the perpetual memory of eternity, and a longing for life everlasting; to stimulate them to follow His faith and examples. For nothing so stimulates the mind for good, as a serious and frequent meditation on eternity. As the Psalmist says (Ps. cxix. 96), "I have seen an end of all perfection, but Thy commandment is exceeding broad." This means, all sublunary things have an end, but the commandment of God has no end. It endures for ever, and leads those who keep it to a blessed eternity, but those who despise it to eternal punishments. Sufferings are momentary, but delights are eternal. But momentary are our delights, our sufferings eternal.

Symbolically, S. Augustine says, "If the Son Himself is eternal life, and the commandment of God is eternal life, what else is meant, but that I am the commandment of the Father?"

Whatsoever I speak therefore ("in announcing Myself to be the Word," says the Interlinear Gloss), *even as the Father said unto Me, so I speak.* That is, "As He who is True begat Me who am Truth, so I the Truth proclaim Myself as Truth." And S. Augustine, "Just as the Father spake as being True, so does the Son speak as being the Truth; the True begat the Truth."

The genuine printed commentary of S. Cyril here begins again.

CHAPTER XIII.

1 *Christ before the institution of the Eucharist washes the feet of His disciples.* 17 *Foretells that He is soon to be betrayed by Judas, and points him out to John by means of a morsel of bread.* 34 *He gives the new commandment of love, and foretells to Peter his* (*Peter's*) *treble denial of Him.*

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him),

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

Ver. 1.—*Before the Feast of the Passover.* About the thirteenth day of the first month; the Passover, say the Greeks, having to be celebrated by the Law of the Jews on the fourteenth day. For they make out from these very words of John that Christ, on account of the approach of His Passion, anticipated the Pasch, celebrating it on the thirteenth day, and therefore ate the lamb with *leavened* and not with *unleavened* bread. For the use of unleavened bread began with the Passover on the fourteenth day. For this

reason they say that Christ consecrated the Eucharist with leavened bread, and they therefore consecrate and celebrate in leavened and not unleavened bread. But this is opposed to the other Evangelists, who assert that Christ celebrated the Pasch and instituted the Eucharist on the first day of unleavened bread—on which day the Jews used to sacrifice the Paschal Lamb—the fourteenth day of the month, for thus the Law prescribes in Exodus xii. As for what John says, that Christ did it on the day before the feast of the Passover, this must be understood to mean His having done it on the fourteenth day, in the evening preceding the feast,—preceding the first day of unleavened bread, which was the fifteenth day, the morning of the Friday on which Christ was crucified. And in favour of this view, it is to be observed that, though the sacrifice of the lamb took place on the fourteenth day, in the evening, still the feast of the first day of unleavened bread properly began on the morning of the fifteenth. It is in this sense that John says Christ celebrated the Pasch on the day before the Feast of the Pasch, because He celebrated it in the evening of the fourteenth day. But the other three Evangelists, because they couple the evening of the fourteenth day with the morning of the fifteenth, as being one and the same feast (for feasts were begun by the Hebrews on the evening of the day before, and lasted until the evening of the succeeding day, as is still the practice in the Vespers of the Ecclesiastical Office), for this reason say that Christ celebrated the Passover and the Eucharist on the first day of unleavened bread, the fourteenth day of the month, in the evening, this being the beginning of the festival, and belonging to both the fourteenth and fifteenth days. So that if we take it as being the end of the fourteenth day, it must be considered as being before the first day of unleavened bread. But if we take it in the beginning of the feast to be held on the next day, then in this sense it belonged to, and was called, the fifteenth day or the first day of unleavened bread, as the other three Evangelists call it.

Jesus, knowing that the hour was come for Him (by His Cross and death) *to pass from this world to the Father.* This is an allusion to the name *Passover*,—a *passing*, or rather a *leaping over*. Jesus,

knowing that it was now the Feast of the Passover, when the Hebrews of old, led by Moses, went out of Egypt and passed into the promised land by the immolation of the lamb (for it was by the blood of this lamb that they were delivered from the angel when he smote the Egyptians), the type of His Immolation, which was about to be accomplished on the Cross, and by which He was about to pass from this world into heaven and return to His Father on the day of His Ascension, that so He might cause us also to pass thither, and leap after death from the world into heaven,—knowing this, He prepared Himself for this day by heroic acts of the supremest humility—inasmuch as He washed the feet of His disciples—and of the sublimest love—inasmuch as He instituted the Eucharist. By these acts He prepared for death and martyrdom that He might teach us to do likewise, to multiply and intensify towards the end of our lives our virtuous actions, especially our acts of humility and charity. And this, first, because it becomes us to grow and advance in virtue daily, with the advance of our lives, to pass the latest day and hour of life in the holiest manner, and to be already beginning the heavenly life, thought, and habits to which we aspire. Secondly, because it is right that when we go out of this world we should leave our brethren, our associates, our friends, and all men a great example of virtue, for the things which we do when going away from them, or dying, make a more lasting impression on the minds of our friends. Thirdly, because it is fitting that we should be prepared in this manner for a generous death, in some cases for martyrdom, and, as it were, earn it from God. Thus S. Laurence, two days before his martyrdom, prepared himself for it by washing the feet of the poor and distributing to them the treasures of the Church, and this was for him the occasion—even the meritorious cause—of so glorious a martyrdom. So too SS. Cyriacus, Largus, Smaragdus, and Sisinnius the Deacons, ministering to the ten thousand Christian soldiers condemned by Diocletian to labour in the construction of his baths, carrying on their shoulders the burdens of old men, and distributing the alms supplied to them by S. Marcellus the Pope and Thraso, obtained as their reward

the glorious laurels of martyrdom, as appears from the record of their acts in Surius.

Moreover, faithful and pious souls pass from this world in one way—those without faith in another. For, as S. Augustine says (*Tract* 55), "It is one thing to pass from the world, another to pass with it; one thing to pass to a Father, another thing to a foe. For the Egyptians too passed over . . . yet did they not pass *through* the sea to the kingdom, but to destruction *in* the sea."

Having loved His own (the faithful ones of His household, the Apostles whose feet He soon after washed) *who were in the world.* Cyril thinks that this is added for the sake of distinguishing them from the angels who are in heaven; but S. Chrysostom, Theophylact, and Euthymius consider it as marking the distinction of the patriarchs and prophets who were not now in the world but in Limbo, as having passed away from this life. The connection is more appropriate with the preceding "*for Him to pass from this world.*" Being about to leave the Apostles, His most dear children, in the world, and in its troubles, perils, and persecutions, so numerous and so great, Jesus, taking pity on them, gave them, before He went, the highest token of His love towards them, and furnished them, in the Eucharist, with the supreme remedy for all the tribulations of the world, that in it He might always be present to them to fortify and strengthen them against all that might be opposed to their salvation.

He loved them to the end. To the end of life, unto death, say S. Cyril, S. Augustine, and Rupert; or, as S. Chrysostom (*Hom.* 69) explains it, *always.* Whence Nonnus says, "Having loved His own from the beginning, so also He loved them to the end."

Secondly, *to the end* of His love—He loved them with a supreme love, the Greek τέλος, *end*, being put for τελείωσις, *perfection*, as S. Chrysostom, Leontius, and Theophylact explain. Euthymius too interprets "to the end" as *vehemently*, for τέλος is *the end, the last, the sum of a thing*, its highest perfection, its issue, completion, and crowning point. Christ had hitherto loved His disciples exceedingly, but now, being about to pass away to the Father, He manifested to them His most perfect love by washing their feet, by instituting the

Eucharist, by exhorting them with the most ardent charity, and by rousing them to the love of God, to constancy, and to all virtue.

Of these two meanings the former is the plainer and simpler, and, therefore, that which Christ first intended; the latter, however, is the more full of meaning, and therefore Christ had it in view at the same time. So says Toletus. For He (Christ) gives it to be understood that His love to His disciples was so great that, though He knew a fearful and instant death to be awaiting Him, yet, as though forgetful of this, He poured forth His whole being in the love and service of His disciples. Wherefore S. Thomas (*Opusc.* 57) says, "Wherefore, that the vastness of this charity might be the more deeply impressed upon the hearts of the faithful in the Last Supper, when, after celebrating the Pasch with His disciples, He was about to pass from this world to the Father, He instituted this sacrament as an everlasting memorial of His Passion, the fulfilment of ancient types, the greatest of the miracles wrought by Him, and the peculiar solace for their grief at His absence."

S. Augustine and Bede understand Christ by the *end*, symbolically. For Christ is "the end of the Law" (Rom. x. 4); He loved His own, therefore, *to the end*, that is, on account of Himself, or by communicating to them His own glory. The Interlinear says that He loved His own unto the end, that is, by dying for them, that they by His love might pass from the world.

And supper being over, when Satan had put it into the heart of Judas, the son of Simon the Iscariot, to betray Him. After the legal supper and the common supper too, before the Sacred Supper—the institution of the Eucharist—Christ washed the feet of His disciples; for by this washing He wished to show with how great purity and humility we ought to approach the Eucharist. Observe that Christ partook of a triple supper with His disciples, the ceremonial, the ordinary supper, and the Supper of the Eucharist. In families of ample means, the lamb being insufficient to satisfy the hunger of so many persons, there usually followed the ordinary supper, at which they ate other kinds of meat. And so Christ washed the feet of the Apostles after the two former suppers and *before* the third. And

hence it is clear this washing of feet was not merely the ordinary usage of the Jews according to which they were accustomed to wash the feet of their guests, but a sacramental ablution, by which Christ was preparing His disciples for the reception of the Eucharist, converting the ordinary usage into a sacred ceremony. So that they are in error who gather from this passage that Christ washed the feet of His disciples after the Eucharistic Supper and before the lengthy discourse which He then made them, and which is subjoined by John. Of this number is S. Cyprian, or whoever is the author of the "Treatise on the Washing of Feet." "The Lord," he says, "had now distributed to the Apostles the Sacrament of His Body; Judas had now gone out; when, rising from the table, He girt Himself with a towel, and at the knees of Peter the Lord Himself, on bended knee, about to wash the feet of His servant, discharged towards him an office of consummate humility."

When the devil. The betrayal of Christ by Judas being now at hand—the result of a diabolical prompting—and His murder by the Jews, He wished first to leave us in the Eucharist a perpetual memorial of Himself, by means of which He would also recall to our minds His Passion and Death endured for us, and so incite us to a reciprocal love of Him. Again, John mentions the treachery of Judas in order to increase our appreciation of Christ's humility, patience, and loving-kindness. For, knowing that He had been sold for money, and was soon to be betrayed by Judas, He nevertheless was so persistent in the love of His Disciples that He wished to wash their feet, even the feet of Judas. So say S. Cyril, S. Chrysostom, S. Augustine, Theophylact, Euthymius, and Rupert. The Evangelist tells us that the devil put this treachery into the heart of Judas; by which he wishes to imply that its atrocity was such that it could only have been the work of the devil.

Ver. 3.—*Knowing that the Father gave all things into His hands, and that He came forth from God and went to God.* That is, first, though Christ knew Himself to be such, and so great as to have all things in His power, and indeed to be Very God of Very God, and that, as He had come forth from, so he was about to return to, and

sit down at the right hand of God, yet He humbled Himself so far as to kneel down and wash the feet of His disciples and of Judas His betrayer. So Cyril, Augustine, Bede, and S. Gregory (*Morals*, Book iii., chap. 12). Maldonatus adds that Christ *knew that all things were given Him by the Father*, that is, that it was now permitted Him by the Father's ordinance to complete all the things that were given Him to do;—that hitherto He had not been permitted to die, because the time appointed by the Father had not yet come, but that now that time had come when it was permitted Him to do all that belonged to the redemption of man.

Again, John here assigns three very fitting and efficacious motives which impelled Christ to wash the feet of His disciples. The first is, that "*the Father gave all things into His hands;*" that is, *because* the Father intrusted to Him the salvation of mankind, and committed their whole care to Him; for this trust incited Him to leave to mankind before His departure these stupendous examples of humility and charity. As for what is meant by the Father's making over all things to Christ, see the remarks on Matt. xi. 27.

The second motive was that "*He came forth from God.*" It was fitting that Christ the Son should by this washing of feet manifest His supreme love and reverence towards God the Father. For by nothing is God more honoured and gratified than by our humility; so that humility is the highest praise of God.

And the third was that "*He went to God.*" Knowing that His death was near at hand, and wishing the last act of His life to be one of the most sublime virtue, He would now do an act of the greatest charity and humility, and leave it as a legacy to posterity. Such is the view of Toletus.

He rises from supper and lays aside His garments, and taking a towel girded Himself. John enumerates all the actions, conditions, and circumstances of the washing of feet to show us how attentive, exact, and observant of decorum Christ was in this, as in all else that He did, that we may learn to do likewise even in the smallest matters, according to the words of Ecclus. xxxiii. 23, "In all thy works [be thou careful to] excel."

Lays aside His garments—the outer tunic, keeping on the inner lest His body should be exposed; or rather the robe which those about to partake of supper usually put on over their ordinary dress. The Greek has ἱμάτια, the *outermost garments* or *garment*, such as the toga or pallium. By the figure of enallage the plural number is here put for the singular.

Girt Himself—that He might not soil His garments, that He might be the more unimpeded in the work of washing, that He might wipe their feet when He had washed them, and also that He might assume for this servile office the servile garb which befitted it, and in this way abase Himself completely. "What wonder," says S. Augustine, "if He who, when He was in the form of God, did make Himself void, arose from supper and laid aside His gar ments?" For humility is the distinctive virtue of Christ and Christians. S. Basil (*Constit.*, chap. xvi.) says that humility guards the treasure-house of the virtues. Humility, says S. Macarius (*Homil.* xv.), is the badge of Christianity, which he who lacks is a vessel of the Evil One; humility is the ballast of the virtues. This is what S. Augustine says in his first Discourse on Psalm xxiii. "As David laid Goliath low, it is Christ who hath slain the devil. And what is the Christ who hath slain the devil? Humility hath slain pride. When therefore, my brethren, I mention Christ, humility is chiefly commended to us. For by humility He hath made a way for us, inasmuch as by pride we had receded from God. Except by humility we could not have returned to Him, and we had none to set before us as an example to imitate, for all mortals had become puffed up with human pride. And if there existed any man humble in spirit, as were the prophets and patriarchs, the human race disdained to imitate humble persons. Then let not man disdain to imitate a humble man; God hath become humble that so the pride of the human race might at least not disdain to follow the footsteps of God."

Ver. 5.—*Then He puts water into a bason and begins to wash the feet of His disciples, and wipe them with the towel with which He was girded.* S. Cyprian, Theophylact, and Euthymius note that

Christ did all these things by Himself, without the aid or help of any one, to teach us how attentively and carefully we ought to serve others. Euthymius adds that Christ Himself asked the master of the house for the basin, and drew and brought the water. "What wonder," says S. Augustine (*Tract* 55), "if He who poured forth His blood on the earth to wash away the uncleanness of sin poured water into a bason to wash the feet of His disciples? What wonder if He who made firm with the flesh He had taken upon Him the footsteps of His Evangelists, wiped with the towel He was girded with the feet that He had washed?"

Symbolically, S. Ambrose (Book i., "On the Holy Spirit") says, "This water was the heavenly dew. This it was that was prophesied, that with that heavenly dew the Lord Jesus should wash the feet of His disciples." And later on, "Come, therefore, O Lord Jesus! put off the garments that Thou hast for my sake put upon Thee; be Thou naked, that Thou mayest clothe us with Thy mercy. Gird Thyself for our sakes with linen, that Thou mayest gird us with the immortality of Thy (*muneris immortalitate*) free gift. Pour water in the bason, and wash not our feet only but our head also; and not only those of the body, but I would also put off from the footsoles of the mind all the uncleanness of my frailty, that I too may say, 'I have put off my garment in the night, how shall I put it on? I have washed my feet, how shall I soil them?'" (*Cant.* v.)

Ver. 6.—*He comes therefore to Simon Peter:* so as to begin here as elsewhere with Peter, the Head and Primate of the Apostles. For if He had gone first to the other Apostles, they would assuredly have protested as much as Peter against so great and unusual an act of condescension on the part of their Lord; but when they saw Peter acquiesce after having been rebuked by Christ, they too acquiesced, and allowed their feet to be washed by Him. So S. Augustine, Bede, Rupert, Maldonatus, and others.

Christ here indicates figuratively that visitation and reformation must be begun with the head and those who bear rule, for that so it will be easy to reform the faithful who are subject to them. However, Origen and Leontius think that Peter was the last in this

washing of feet, and with Chrysostom, Theophylact, and Euthymius, hold that Christ first of all washed the feet of Judas that He might soften his heart and recall him from his wicked treason, and might give us an example of the love of our enemies, that we may repay their injuries with kindness, and do them the more good the more spiteful we feel them to be towards us.

And Peter says to Him, Lord, dost Thou wash my feet? That is, dost Thou *prepare* to do so? The action is represented as just beginning, or rather intended, for Christ had not yet begun to wash his feet. Peter said this in stupefied amazement at the humility of Christ, and out of the depth of his reverence for Him, says Cyril; and hence every one of the words is emphatic. *Thou* who art the King of kings and Lord of lords, *my* feet, who am a low fisherman, and but a worm of this earth, *feet* that are muddy and filthy, dost Thou *wash* them with Thine own blessed hands? "These things," says S. Augustine, "must be thought upon rather than spoken of, lest the tongue fail to express what the mind has more or less worthily comprehended by these words."

Ver. 7.—*Jesus answered and said to him, What I do thou knowest not now, but hereafter thou shalt know.* Christ means that in this washing of feet, mysteries are hidden which as yet Peter knew not. "Peter," says S. Ambrose (in his work, *De iis qui initiantur*, ch. 6), "saw not the hidden meaning, and therefore rejected the service, thinking that the humility of the servant would be compromised should he suffer his Lord to do him this office." "*Hereafter* thou shalt know," that is, first, "when I shall tell you (ver. 14) that I do this to give to thee, to the apostles, and to the rest of the faithful an example of the greatest humility and most sublime charity;" so S. Cyril interprets. Secondly, because by this ablution penance is signified, and this sacrament must precede that of the Eucharist, as thou, O Peter, shalt understand after the Holy Spirit has been sent, for "He shall teach you all things." So S. Cyprian, (*Tract. de Cœnâ Dom.*), S. Pacianus (Ep. 1, *contra Novat.*), S. Gregory (bk. ix. Ep. 39), and SS. Augustine and Bernard imply the same. It was as a type of this that the Jewish priests

used, when entering the temple to sacrifice, to wash their hands and feet in the brazen laver that was set for this purpose in front of the Holy of Holies; and this they did for the sake of bodily cleanliness, that by it they might be admonished of spiritual purity.

On this point S. Ambrose is singular in his view; for in his work "On the Sacraments" (bk. iii. ch. 1, and in *De iis qui initiantur*, ch. 6) he holds that this bodily washing of feet is necessary for all the faithful before baptism, that by it they may be prepared for the Holy Eucharist just as Christ prepared the apostles. Hence he maintains that the washing of feet is a kind of *sacrament* or sacred rite here sanctioned by Christ, by which we are to be strengthened against the devil's endeavours to trip us up. And for this reason he reckons the washing of feet amongst the rites or ceremonies of baptism, so that it came into use as such at Milan. S. Bernard, too, in his sermon "On the Lord's Supper," calls the washing of feet a sacrament, and implies that it has power for the remission of venial sins; "for," he says, "that we may not be in doubt about the remission of our daily sins, we have the sacrament of it—the washing of feet." By "*sacrament*," however, S. Bernard here understands *symbol* or *figure*, as he himself explains a little farther on.

Symbolically, Origen and S. Jerome (in his epistle to Damasus on the first vision of Isaiah) think that Christ washed His apostles' feet to prepare them for the preaching of the gospel, according to the words, "How beautiful are the feet of them that preach the gospel of peace, of them that bring good tidings!" (Isa. lii. 7.) Secondly, S. Ambrose thinks that Christ in baptism washes away actual sin by washing the head, but that here, in washing their feet, He washed away the remains of original sin, the movements of concupiscence, for that by this washing He strengthened their feet—that is, their affections—to make generous resistance to their lower appetites.

Thirdly, S. Augustine and S. Bernard (*l.c.*) say that by the feet with which we tread the earth are signified the loves, the stains, and the defects which, while we are amid the things of earth, adhere to our affections, as dust or mud to our feet.

S. Ambrose (*De Initiandis*, ch. 6) gives the mystical reason for the washing of feet as follows:—"Peter was clean, but He must wash his foot, for he had by inheritance the sin of the first man when the serpent tripped him up and led him astray; and therefore is his foot washed, that these hereditary sins may be taken away." He alludes here to the word spoken by God to the serpent, "Thou shalt ensnare his heel" (Gen. iii. 15). The same Saint says again (*De Sacram*, book iii. ch. 1), "Because Adam was tripped up by the devil and the venom was poured out over thy feet, therefore dost thou wash thy feet that in that part where the serpent ensnared thee there may be added the more abundant aid of sanctification, so that he be not able to trip thee up hereafter," κ. τ. λ.

Another more literal reason was that those who were to be baptized used to go barefooted as a sign of humility. This going barefooted is called by S. Augustine ("On the Creed," bk. ii. ch. 1) "the humility of the feet." And so they used to wash off the stains contracted by their bare feet. This custom spread from the Church of Milan to other churches (see S. Augustine, Epp. 118, 119). Palladius, too, in his *Lauriaca*, ch. 73, tells how Serapion the Sindonite converted two comic actors, washed their feet and then baptized them; but afterwards, as a great many persons came to think that this washing of feet was sufficient without baptism, it was forbidden by the Council of Eliberis, ch. 48. The Church of Milan, however, continued the usage. Guisseppe Visconti treats at length of this subject in his *De Ritibus Baptism* (bk. iii. ch. 17, *et seq.*).

Ver. 8.—"*Peter says to Him, Thou shalt never wash my feet.*" Origin accuses Peter of headstrong audacity and disobedience, but S. Augustine (Tract. 56) rightly excuses him, inasmuch as this speech of his showed profound faith, reverence, fear, humility, and love. "I" (the words are St. Cyprian's in his treatise on the washing of the feet), "I am ready to die with Thee, if needs be, for this I ought to do, this fate I embrace. For Thee I will gladly present my neck to the executioner; but my God and my Lord prostrate at my feet, this I suffer not, this I dare not endure."

Jesus answered him, If I wash thee not, thou hast no part with Me. First, S. Augustine takes this mystically. Unless I wash away thy venial sins by penance I will not give thee the Eucharist, which I am about to institute, neither shalt thou enter heaven, for nothing that is defiled can enter there. So, too, St. Cyprian in his treatise on the washing of feet. *Secondly*, according to SS. Chrysostom and Cyril: Unless thou receive the lesson of humility which I give thee in this washing of feet, thou shalt have no part with Me, for only the humble attain to the grace and glory of God.

Thirdly, according to the letter: If thou, O Peter, persistest in thy disobedience, thou shalt not communicate with Me in the Eucharistic table,—I will give thee no part of the bread that is about to be consecrated into My body,—I will not have thee for My familiar friend and the companion of My sacred table. Christ threatens Peter with the loss of His intimate friendship and of the Eucharist, not the loss of His grace and glory; for though Peter was loth to obey, yet this arose from his profound humility and reverence, and was, therefore, worthy of pardon. Toletus says: He threatened not to give Peter the Eucharist by which Christ was to abide in him and he in Christ; for it was chiefly for this that He washed their feet, so that they might be clean and fitly prepared to receive Him when He should give Himself to them and be really united to them. Peter did not distinctly understand what Christ said at the time, but only understood that he was to be cut off from Christ and have nothing in common with Him unless he underwent this washing; afterwards, however, he comprehended the mystery. There is a similar expression in 3 Kings xii. 16, where the people, exasperated by the cruelty of Roboam, say, "What part have we in David? or what inheritance in the son of Jesse?"

S. Basil, in his "Discourse on Sin," says, "For this reason threats of this kind were held out by Christ against Peter, that unless he had rectified his will by promptitude and quickening of obedience, not those wonderful blessings which had come to him from God, not his gifts, not the promises made to him, not even that declaration of

such and so great a yearning towards the Only-Begotten Son of God the Father, would have served him to expiate his actual disobedience." Hence S. Basil draws from this two remarkable rules of conduct:—"He that opposes himself to the commands of God, even though he do so with a pious and friendly intention, such an one is nevertheless for this cause estranged from the Lord." And the second is:—"Whatever is said by the Lord, that ought we to receive with all the fulness of our heart." (Reg. xii. ch. 2.)

Simon Peter says to Him, Lord, not only my feet, but also my hands and my head. Struck by the threat of Christ as by a thunderbolt, Peter obeys, and offers more than Christ had asked. Hence S. Basil in his Shorter Rules, 60th Answer, gives a useful rule:—"Whatever we have before resolved upon beside that which is commanded by the Lord must be rescinded. This is plainly shown in the case of the Apostle Peter, who had first resolved 'Thou shalt never wash my feet,' but when he heard the Lord say positively, 'Unless I wash thee, thou shalt have no part with Me,' straightway changed his mind and said, 'Lord, not only my feet, but also my hands.'"

Again, in the 233rd Answer, St. Basil teaches us from this text that obedience is to be preferred to all the other virtues. "Peter," he says, "although the Lord had borne him witness of such and so great meritorious acts, and had called him and pronounced him blessed in so singular a manner, yet, having in one point only seemed to turn aside from obedience, and that too not from negligence or pride, but from reverence and respect to his Lord,—for this and this only is it said to him, 'Unless I wash thy feet, thou shalt have no part with Me.'"

Ver. 10.—*Jesus says to him, He that has been washed needeth not but to wash his feet, but is clean throughout.* Observe that Christ here alludes to those who wash themselves in the baths and go out washed all over, but, walking barefoot on the ground soil their feet, and therefore afterwards wash them only. Again, observe that Christ, as His wont is, here rises from the corporal to the spiritual washing, thus—He that has been spiritually washed by baptism, as

I, O apostles, have washed you, or he who has been washed by contrition and penance, such an one is washed all over in soul, but needs only to wash his feet, that is, purge frequently by contrition, bodily austerities, and the like virtues, the inclinations of the soul which is stained by contact with the things of earth, and contact from their slight impurities, and this is especially needful before receiving the Holy Eucharist.

SS. Augustine, Bede, Rupert, and S. Bernard in his Sermon on the Lord's Supper, interpret more or less to this effect.

So Christ by this washing of feet purged away the sins of Peter and the apostles, especially their venial sins; for by means of this act of self-abasement He pricked their consciences and reminded them of that inward purification that must be made in the soul by contrition by means of which venial sins are expiated.

Lastly, S. Augustine in his 108th Letter to Seleucianus, gathers with some probability from the words "he that has been washed," that Peter and the apostles had been baptized before the Eucharist; both because no one is qualified to receive the Eucharist without having been baptized, and also because Christ baptized them before His death, for after His death He baptized no one, and it is clear that they must all have been baptized either by Christ Himself or by others in His behalf. The expression appears to be rightly applicable to the washing which takes place in baptism.

And ye are clean, but not all. Christ secretly strives to provoke Judas to think better of his plot of wicked treason; still He would not mention him by name, lest He should bring him into bad odour, and the apostles should rise up against him as a traitor, and ill-use him.

Ver. 11.—*For He knew who it was that should betray Him; wherefore He said, Ye are not all clean.* From this S. Augustine gathers that Judas was then present, and had been washed by Christ, and that he received the Blessed Sacrament—(Bk ii. *contra Petil.* ch. 22.) S. Cyprian, however, in his treatise on the Washing of Feet, says that Judas was not present at the washing, nor, consequently, at the Eucharist.

Ver. 13.—*Ye call Me 'Master' and 'Lord,' and ye speak rightly,*

for so I am. Christ was Master and Lord of all men and of the whole world, not only as God but as man, and not only taught externally by speaking, as masters commonly do, but illuminated minds interiorly, and impelled the will whithersoever He would. See Matt. xxii. 10.

Ver. 15.—*I have given you an example, that as I have done so ye may do also*—not unto Me, seeing that I am even now going to death, but to others, your neighbours, when necessity or kindness shall require. For, as St. Gregory says in his preface to his books of Dialogues, "Examples stir us up to the love of our heavenly country more than preaching." It was thus that Jesus began first *to do* and then *to teach* (Acts i. 1), and taught more by deed than by word. Hence S. Basil teaches that he who bears rule must first do those things which he teaches his subjects to do, and that he ought to excel his subjects in humility as he does in dignity. Christ foresaw that the apostles would soon be wrangling in their pride as to who should be the greater, so He put before them this example of humility to break down and suppress their ambition; and in the event He did if not crush at least break it.

Ver. 16.—*Verily, verily I say to you, The slave is not greater than his Lord, nor the messenger than He that sent him.* Foreseeing the contention about the chief place which would soon follow, Christ insists on the humility which He is inculcating on His apostles.

Ver. 17.—*If ye know these things, blessed shall ye be if ye do them.* If you know these things—and who is ignorant that a master is greater than his slave?—you shall be blessed if, as you know them, you also act up to your knowledge in practice. *Blessed* in hope, though not yet in actuality;—blessed ye shall be after death if until then ye continue to do these things, and persevere in following Me, as I know that ye all will persevere excepting only Judas. And so, to indicate this exception, He adds,

Ver. 18.—*I speak not of you all*, because I know that Judas will not do these things which I have said. *I know whom I have chosen.* S. Augustine (Tract. 59) explains this with reference to the eternal predestination and election to glory by God:—I speak not of all,

but of those only whom I have chosen to glory, and Judas I have not chosen. This, however, seems rather harsh, both because the whole blame must be laid upon Judas and not upon Christ, and His election from which He excluded Judas, and in the next verse Christ lays the blame on Judas; and then again because Christ, when He speaks of the eternal election and predestination of God, is not wont to attribute it to Himself but to the Father, for it is a primary function of Providence, which is the attribute of the Father. Christ therefore is here speaking of His *temporal* election, by which He, as man, chose twelve apostles (see Luke vi.), and Judas himself among the number. This is the view of Toletus and Maldonatus.

I know and have known whom and what manner of men I have elected to be apostles, who will be worthy, and who will not, who will persevere, and therefore be blessed, and who will not; I know those who will do these things which I have said, and who will not, as I know and have known, that Judas being chosen by Me, would not do these things, but would be My betrayer. Wherefore I did not choose him in ignorance, nay rather I foreknew and foresaw that he would betray Me, yet did I choose him to use his malice for the common good, that through him My Passion might be fulfilled, and through it the salvation and redemption of men. Wherefore He adds,—*But that the Scripture may be fulfilled; He that eateth bread with Me shall lift up his heel against Me. I knew that Judas would be My betrayer, yet I elected him an Apostle, that through him the Scripture which foretold My Passion and its manner, might be fulfilled, for it foretold that it should be begun by the treachery of My familiar friend, of one of Mine own household, of Judas who has abused My friendship and familiarity in order to betray Me.* And I have been willing to allow this, that from his wickedness I may elicit an infinite good—the salvation, namely, of the world—just as I permitted the fall of Lucifer and of Adam, to draw from thence the Incarnation of Christ.

Lift up his heel. He is quoting Ps. xl. 9, where the Septuagint translate "made great upon Me his tripping up," and S. Jerome, "lifted up against me the sole of his foot," that is, tried to deceive,

trip up, betray, and bring Me to ruin; nay, he did indeed trip Me up by his deceit, caused Me to fall into the hands of the Jews, and brought Me to My Cross and death. David is speaking literally of Achitophel, who betrayed him to his son Absalom, but mystically of Judas, the betrayer of Christ, of whom Achitophel was a type as David was of Christ.

Ver. 19.—*I say to you at once, before it come to pass, that when it come to pass ye may believe that I am. Now*, in the Greek, ἀπ' ἄρτι, which may be translated *from now* or *from this time*, as in the Syriac Version, or, as here, *straightway, forthwith*, indicating the treachery of Judas to be near at hand. A few hours hence Judas shall betray Me, and therefore I foretell it to you, that when you see Me betrayed, seized, and killed, you may not be disturbed, but *may believe*—persevere in My Faith, *that I am*—the Messiah, the Son of God, freely offering Myself to death for the redemption of mankind. I foretell all these things to you that you may believe that I know them all beforehand and could withdraw Myself from danger, but that I will not, but wish to suffer for the salvation of the world. Then, too, shall you see that I said truly, "Ye are not all clean"—that Judas is unclean and wicked, and therefore to be reprobated and condemned, when you see him for the enormity of his crime strangle himself with a cord. Let, therefore, this prediction of Mine, coupled with the occurrence of the thing predicted, make you firm and strong in My faith when you are on the point of tottering. So Cyril.

Ver. 20.—*Verily, verily I say to you, that He that receives him whom I have sent, receives Me; and he that receives Me receives Him that sent Me.* It is not clear how these words are connected with those which precede. First Chrysostom (Hom. 21), and Theophylact after him, refer them to the passion and cross of Christ, as though He were encouraging the apostles to imitate it. In other words: Fear not the persecutions, death, and crosses which you shall suffer in preaching My faith, for in this you will be following Me,—suffering as My ambassadors, sent by Me and therefore by God the Father. Wherefore this suffering shall not bring ignominy

on you, but glory. There is, however, no reference here to the sufferings of the apostles, but to their reception by the world.

Then again Cyril (bk. ix. ch. 12) thinks that Christ is showing the heinousness of Judas' treachery by means of an argument from its contrary, thus—Just as he who receives and honours one sent by Me receives and honours Me, so, too, he who rejects him that I send offers a grievous insult not only to Me, but also to God who sent Me. Here, however, we must supply a great many things which Christ did not say.

Gaetano, Jansenius, and Ribera, with more probability, hold that Christ wished, at the close of His discourse on the washing of feet, to make some additional remarks by way of exhorting all the faithful to receive and treat with kindness the apostles sent to them, just as He had previously exhorted the apostles to be kind to the faithful. In this way He consoles the apostles too, whom He had bidden labour in offices of charity for the good of all. (Chrysostom, Homily 71.)

Lastly, Toletus thinks that this is connected with the example given in the washing of feet by Christ, in order that the apostles and the faithful may not excuse themselves from following it on the score that such an act lowers a man. For Christ Himself practised it, and in so doing rendered it honourable and noble. The meaning then is: He who entertains guests who are of the faith, especially apostles, and washes their feet, as it were receives Me who sent them, but he that receives Me receives also the Father who sent Me.

Christ, then, here teaches that offices of humility, such as the washing of feet, must be undertaken even by apostles and prelates, and not refused by them on the score of the dignity of their station, for by these works they shall become honourable as true imitators of Christ and His genuinely accredited agents. It was for this that St. Francis Xavier when, on his voyage to India, he used to make the beds of the sick people, cook their food, and give them their medicine, hearing the complaint made that such degrading occupations were not becoming to an Apostolic Legate

as he was, answered that they were becoming to a disciple and apostle of Christ, since Christ Himself underwent, and, as it were, ennobled them. For in the school of Christ humility alone ennobles and exalts, because it makes us like Christ our God and Lord. So says Tursellinus in his life of this Saint.

S. Charles Borromeo would, on an occasion of public supplication, go with his feet bare, a halter tied round his neck, carrying a cross. He used to discharge servile functions towards the poor, minister to those who were stricken with the plague, and fulfil every menial office; yet did he not by so doing derogate from his dignity as an Archbishop and a Cardinal, but rather enhanced it, and earned the name of "the Holy Cardinal." For as a carbuncle set in a gold ring increases its beauty, so does humility shed a lustre upon the insignia of high station.

Ver. 21.—*When He had said these things, Jesus was troubled in spirit, and testified* (openly and plainly), *saying, Verily, I say unto you, that one of you will betray Me.* In the Syriac, "These things said Jeschua, and groaned in spirit, and testified and said, Amin, amin, I say to you," κ.τ.λ. In the Arabic Version "was moved in spirit." This emotion, then, was an immense grief and indignation at the crime of Judas. Christ was pained in the innermost feelings of His soul, and groaned in spirit for the enormity of this crime as well as for the perdition of Judas. And this sorrow he did not suffer involuntarily, but admitted it of His free will, and took it upon Him at this point of His own accord, as He did at the death of Lazarus. See commentary on ch. xi. ver. 33.

The question arises here, Did this prediction of Christ take place before or after the institution of the Eucharist? John omits all mention of that event, it having been narrated fully by the other Evangelists. Matthew and Mark put the prediction before the institution of the Eucharist in order of time, but Luke puts it after.

There are three probable opinions on this point. The first is that of Jansenius and Francis Lucas, who think that Christ predicted the treason of Judas after the Eucharist, as Luke has it, and that Matthew and Mark, in making it come before, anticipate inten-

tionally. The reason for this view is that if Christ had predicted the treason of Judas before the institution of the Eucharist, He would have disturbed the minds of the apostles, moved them to anger, and rendered their dispositions for its reception less collected than would have been fitting. But this is not conclusive. For Christ before the Eucharist foretold His passion and death, and this disturbed the apostles far more: and soon after the Eucharist—as these interpreters themselves admit—He foretold the treason of Judas, and this disturbed them then, so that they did not duly dispose themselves for that recollection which is proper after Communion. Then again this prediction would, *before* the Eucharist, have had the force of deterring Judas from his crime, as well as producing compunction in the hearts of the apostles and making them all careful to examine each one his own conscience, lest Christ should there find anything to bring to light and complain of, as He did the crime of Judas.

The second opinion is that of Baronius (Anno Dni. 34, ch. 58). He thinks that Christ made this prediction before the institution of the Eucharist, as Matthew and Mark have it. Baronius, then, is of opinion that the events took place in the order given by John, namely, that after the washing of the feet, Jesus spoke of His betrayal, that it was then that He gave John the sign of the morsel dipped in the dish, but that, as for Judas having gone out *immediately* after he had taken the morsel, we are not to take the phrase as meaning *without any delay* in point of time, but that, driven on by a kind of madness, he did not wait for the lengthy discourse which our Lord made after the Supper. For S. Luke clearly bears witness that Judas stayed with the others until the end of the Communion; and after this, according to the Jewish ceremonial, it would seem that nothing was left on the table in which the morsel of bread could have been dipped, so, too, it seems impossible to say that this morsel of bread was the Eucharist. But then Judas, after taking the morsel, *did go out immediately*, nay, that very moment according to the Syriac. He did not, then, wait for the lengthy Communion of the apostles, if that took place after the incident of the morsel.

Hence it is with greater likelihood that other upholders of this view maintain that the morsel given to Judas by Christ was itself the Eucharist; and he, driven, as it were, to madness by the devil when he had received it unworthily, straightway went forth to carry out the crime he was meditating. Moreover, during and after the institution of the Eucharist Christ reclined at the table, and there, as Luke has it, foretold the treason of Judas. It is, therefore, altogether probable that the table had not yet been removed, but that on it there remained bread and fragments of food out of which Christ could take the bread which He dipped and gave to Judas.

The third opinion, therefore, holding a middle place between the two former, seems to be the more correct—namely, that Christ both foretold His betrayal by Judas before the Eucharist, and repeated the prediction after it; and this both because He felt the atrocity of the crime, and was, as John here says, disturbed in spirit by it, again, that He might place his own wickedness before Judas, show him that He knew of it, and deter him from carrying it out, and also to prepare and fortify the minds of the Apostles, that when they should soon after see the actual betrayal and the capture of Jesus they might not be shocked, but might persevere with constancy in His faith. In this way we best reconcile Matthew and Mark with Luke. This is the expressed view of S. Augustine (*De Consensu Evang.*, bk. iii. ch. 1), of Euthymius, and of Toletus, who say that the order of events was as follows. The Supper of the Paschal Lamb having been finished, and the ordinary Supper begun, Christ, while they were supping, arose and washed the feet of His disciples; then, reclining once more, He said all these things which John narrates; being troubled in spirit He speaks of His betrayer, and they all ask, one by one, "Is it I?" Judas receiving the answer, "Thou hast said."

Next He institutes the Eucharist, and this being done, and the Mystery having been celebrated, He again speaks of His betrayer, as Luke relates, ch. xxii. "Nevertheless," He says, "behold, the hand of him that betrayeth Me is with Me at table," &c. Then Peter asks John, "Who is it of whom He speaks?" and John ask-

ing Jesus, receives the answer, "He to whom I shall offer the bread when I have dipped it." And after this morsel Satan entered into Judas, and he went away; and when he went away, and the Supper was quite finished, Christ made to His disciples the wonderful discourse shortly after recorded by John.

Ver. 22.—*Therefore the disciples began to look at one another, doubting of whom He was speaking*, and asking, too, one by one, "Lord, is it I?" For, as Chrysostom says, "Because He did not speak of His betrayer by name, He brought fear upon all, and, though conscious to themselves of nothing evil, they yet believed Christ more than their own thoughts." And, as Origen says, "They, as being men, remembered that the feelings even of enthusiasts are liable to change."

Ver. 23—*There was then reclining on the bosom of Jesus one of His disciples, whom Jesus loved*, namely, John himself. The Apostles, desiring to know by name who was to be the traitor, Peter, more eager and fervent than the rest, hints to John, who is reclining on the bosom of Jesus, to inquire of Jesus, as John here relates, and this is the force of the "then." John being dearer to Jesus and closer to Him, inasmuch as he was reclining on His bosom, *therefore*, for this reason, Peter hints to him to inquire of Jesus his beloved the name of the traitor. Moreover, John is said to have reclined on the bosom of Jesus because the ancients used not to sit at table, but reclined by twos or threes on the several couches placed before the tables, so that, leaning on the lower part of the right arm, they lay rather than sat at table; and so it came to pass that the second person coming next to the first on his left hand would seem as it were to lie upon his bosom.

Whom Jesus loved—not only with the love of human friendship, but also with the love of charity, for the sake of virginity and purity, his modesty and meekness, and the sweet and holy disposition by which he excelled all the others. So say Cyril, Chrysostom, Theophylact, Euthymius, and St. Jerome in his letter to Heliodorus. Still it does not follow from this that John was absolutely holier than all the other apostles; Peter may have been more ardent in

charity than he, and therefore holier than John. For sanctity consists chiefly in the love of God, which is its measure. Moreover, that John was reclining on the bosom of Jesus was not only a mark of His love for him at the time, but also a sign of what was to be, "That he might take from thence," says Bede, "that voice unheard through all ages which he was afterwards to send forth to the world."

Ver. 24.—*Simon Peter, therefore, gave him a sign, and said to him, Who is it of whom He speaks?*—Hence it is plain that Peter not only gave a sign to John by winking and nodding, as S. Augustine would have it, but also spoke to him quietly, as John here relates. Such is the opinion of Origen, Chrysostom, and Cyril. Peter asks this not as Prince of the Apostles (though Cyril takes this view), nor as though fearing for himself lest he should be the traitor, as Chrysostom thinks, but out of his zeal, that he might avert so enormous a crime and prevent the betrayal of Christ, just as in the garden he wished to prevent His capture by cutting off the right ear of Malchus.

Verses 25, 26.—*So when he had reclined upon the breast of Jesus*, κ.τ.λ. John seems to have moved towards Peter, who was making signs to him, and so to have moved away a little from the bosom of Jesus in order to hear what Peter had to say; and having heard, he seems to have reoccupied his former position to ask of Jesus what Peter had suggested to him.

The bread I have dipped.—Observe that Judas was present at the celebration of the Passover, and also of the Eucharist; and received the latter together with the other Apostles, as SS. Augustine, Chrysostom, Cyril, and others show. Indeed some have thought that this bread which He had dipped was the Eucharist, but erroneously; for Christ did not consecrate bread which He had dipped, but dry bread, and likewise pure wine and unmixed (with bread). Christ, after the Holy Communion, took from the table a morsel of the bread that remained, dipped it into some little dainty sauce that remained on the table, for it is not fitting that at a banquet dry bread should be given to a guest by the host, and gave it to Judas, that by this sign He might

indicate him to John as the traitor. The other apostles did not hear the words of Christ to John about this way of pointing out the traitor, He having spoken quietly to John in his ear.

Moreover, Christ pointed him out by this sign with peculiar fitness, bread which we eat at table being a sign of peace and friendship, so that Christ showed by it, not only who the traitor was, but also the nature and mode of his treachery, for Judas was to betray Him by a similar sign of friendship, a kiss.

Mystically this dipping of the bread denoted the falseness and fraud that was in the soul of Judas, says St. Augustine. Again St. Cyril and Augustine say that Judas was pointed out by Christ by the morsel of bread that the words of Ps. xli. might be fulfilled—"He that eateth bread with me hath lifted his heel against me." Indeed Chrysostom says that by this very act Christ here upbraided Judas with this, as if He had said, How is it, Judas, that thou, a companion of My table, art not ashamed to betray Me? Judas, then, having received the morsel from Christ, feeling by his own evil conscience, and by this sign, that he was a marked man, persisted shamelessly and obstinately in his intention of betraying Christ. For seeing himself found out and disgraced, as it were beside himself and infuriated, he went forth at the devil's prompting to finish his crime, going to the chief priests to ask them for guards who, with him for their leader and guide, should seize Jesus.

Though Matthew puts these words and Christ's answer before the Eucharist, so that S. Augustine (*De Consensu Evang.* bk. iii. ch. 1) thinks that they were spoken before it, yet from the words of Luke and John it is plain that they were spoken after the Eucharist. For it is altogether likely that Judas, when he heard Christ's answer, *Thou hast said*, straightway went out embarrassed and indignant. Immediately, then, after receiving the morsel he asked, *Master, is it I?* received the answer, *Thou hast said*, and then went out at once, covered with shame and indignation.

Ver. 27.—*And after the morsel Satan entered into him*, urging and impelling him to avenge this his disgrace,—to betray to the Jews Christ who had betrayed his villainy. Satan, who had before

entered into Judas for the plotting of the betrayal, as was said in verse 2, here again entered into him for its accomplishment; both because Judas, being already called by Christ and the apostles a traitor, dared remain among them no longer lest he should be ill-treated by them, and also because the hour proper for the betrayal, and appointed first by Judas, was near at hand—that hour, namely, when he knew that Christ would, after His wont, go out to pray on Mount Olivet, where He could easily be seized. Wherefore there was no need for John to point out Judas to Peter when Christ pointed out the traitor to him, for Judas soon betrayed himself both by his question and by his departure.

So Satan entered into Judas to take complete possession of him, and that with certainty and with a strong hold, so that he brought him soon to the halter. Not that the morsel given him by Christ put the devil into him, for this was a sign of Christ's love by which He wanted to win the heart of Judas to love Him in return, but that Judas, ungrateful for this love of Christ, took it in bad part, thinking that Christ was giving him the morsel out of hatred and a desire to injure him and make his crime known to the apostles.

Wherefore, bidding farewell to the apostolate of Christ, he went away to the household and the bondage of Satan and of the Jews as a deserter and apostate. So S. Chrysostom, S. Augustine, and Cyril, who observes that a kindness hurts those who are ungrateful not of itself, but through their fault and ingratitude. S. Ambrose (*De Cain et Abel*, bk. ii. ch. 4) says—"When Satan put himself into the heart of Judas, Christ went away from him, and in that moment when he received the former he lost the latter."

The devil entered into Judas for three reasons. First, for his ingratitude, says S. Augustine; for Christ having discharged all the offices of love towards him, and he not being moved even by these, was left to be fully possessed by the devil. Then again, because the devil knew from the words of the Lord and from outward signs that he was stubborn in his evil will, and given over by the Lord, says Chrysostom (Homily 71). Thirdly, because Judas himself understood that he was now found out, and, as it were, separated

from the disciples and from their Master; so he became hardened in evil, and, as if in desperation, gave himself over entirely to the devil; and so it was that he went out, unable to bear the looks of his Lord and of the disciples, or, says Euthymius, following S. Chrysostom, fearing lest he should be torn to pieces by them. So Ribera.

Notice here in the case of Judas how a man who deserts Christ is palpably deserted by Christ, and when deserted is attacked by Satan—possessed by him, and, when possessed, hurried into every crime, and then into the abyss. Just as Judas from an apostle became a devil, so Lucifer from the fairest of angels became the darkest of evil spirits,—as the sourest vinegar is made from the sweetest wine, and the heretic—Luther, for instance—nay, the heresiarch, is made from the monk.

And Jesus said to him: What thou doest, do more quickly—more quickly, that is *quickly*, as the Syriac translates it; the comparative is put for the positive. Christ is not precipitating the treason of Judas, but He permits it. He says as it were: Think not that thy doings are hidden from Me; I know that thou art meditating treason. He did not tell him to commit the crime, says S. Augustine, but He foretold it, not so much in wrathful desire for the destruction of the villain, as in haste for the safety of the faithful. He *permitted* it, saying, as it were: Do what thou hast begun, finish what thou didst intend; in a thousand ways could I hinder thee, but I will not; rather do I leave thee to thy free will. Do what thou hast planned in thy heart.

Thirdly, S. Chrysostom says they are words of reproach. I know that thou art working great evil against Me, from whom thou hast received so many gifts; are these the injuries thou repayest Me for so many kindnesses? But do what thou hast to do. For even though I have made known thy crime, yet have I not done so as fearing it, nor would I wish to hinder it; for if I wished I could do so; but in order to cast before thine eyes thy malice and thy shamelessness, and to reprove thee.

Fourthly, they are the words of a lofty mind that despises all the machinations of Judas. St. Leo (Serm. 7, On the Passion) says,

"It is the voice of one who commands not but permits, of one not fearing but prepared, who, holding all time in His power, showed that He allowed no delay to the traitor, and that He so followed out the will of the Father for the redemption of the world, as neither to prompt nor fear the crime that was being matured."

Fifthly, they are the words of one excluding Judas, as incorrigible, from His family and the fellowship of the apostles. Since thou wilt sever thyself from us, I exclude thee from My table, from My house, My apostolate, and My companionship; get thee gone, then, to thine own Jews and to Satan, to whom thou hast sold thyself. So S. Ambrose (*De Cain et Abel*, bk. ii. ch. 4). Cyril (bk. ix. ch. 17), following Origen, interprets in a novel fashion, taking these things as said by Christ not to Judas but to Satan, who was entering into Judas. He says that, "Just as if a mighty man against whom some one advances with hostile intent, trusting in his own might, doubts not but that his adversary shall fall, and, with loud and threatening noise, speaks: *What thou doest do quickly, that thou mayest know the strength of my right hand.* Such words we would not call so much the words of one in haste to die, as of one who knew before that his adversary must fall. So our Lord bids the devil run quickly to the things he has made ready, that being conquered and bound he may the sooner relieve the world of his tyranny." But from what we have said it is clear that this was said to Judas and not to Satan, as the Fathers and interpreters generally hold.

Ver. 28.—*But of this, none of those at table knew why He said it*, κ. τ. λ. For though they knew from the words of Christ that Judas was to be His betrayer, yet they did not know that he would betray Him that very night; and therefore they did not understand that Christ, when He said, *What thou doest, do quickly*, was speaking of His betrayal, but interpreted it with reference to the purchase of things needful for the celebration of the Passover, Judas being the steward of Christ and the apostles.

Ver. 30.—*When, therefore, he had received the morsel, he straightway went out.* Both because he then became possessed by the devil,

and also because Christ by the foregoing words had expelled him from His household. The word "*therefore*" refers to both these reasons. S. Augustine remarks that, the unclean one going forth, all they that were clean remained with Him that cleanseth them, like the wheat when the tares have been separated from it. S. Cyril observes that the devil impelled Judas to go forth *immediately* to betray Christ, lest, by the virtue of the Eucharist which, though unworthily received, was pricking his conscience, he might repent and think better of his crime. Origen adds further, that the teaching of Christ was so efficacious as to move His betrayer afterwards to say: *I have sinned in betraying the innocent blood*, nay, even to such sorrow, that unable to tolerate life he hanged himself, "showing" he says, "how great was the power of the teaching of Jesus even in a sinner, a thief, and a traitor, seeing that he even could not altogether set at nought the things he had learnt from Jesus." Hence we may gather that it is good to bring about delays in the way of those who are suffering a strong temptation from the devil to commit some sin forthwith; for through this very delay, the matter being more maturely considered, the vileness, the evil results, and penalties of the sin come to be seen, and deter the man from its commission; and at last the heat of the temptation abates and slackens by reason of the mere delay.

On the other hand, when we are following after good and virtuous intentions, as, for instance, a resolution to enter the Priesthood or the Religious State, there is need of haste, lest our relatives, our companions, or the devil, by interposing delays, succeed in frittering away the whole scheme. Hear what S. Chrysostom says (Hom. 57), "While this love is burning in thee, betake thee straightway to the angels themselves and inflame it yet more exceedingly. Say not, I will first speak to my relations, and set my affairs in order; for such delay is the beginning of torpor. The disciple would bury his father, and Christ suffered him not. Why so? Because the devil is eager and watchful to creep into the soul, and if he can seize but a brief delay brings thee to lukewarmness." S. Anselm and S. Bernard speak in the same sense.

And it was night. John adds this, first, for the sake of historical completeness, to mark the time when Christ was betrayed and seized by the Jews; secondly, to indicate the haste of the devil, who drove on Judas late at night to go and look for the guards who were perhaps asleep; and, thirdly, says S. Chrysostom (Hom. 71), "that we may appreciate the rashness of Judas whom the unreasonableness of the hour did not restrain."

Symbolically, the Gloss says that the night-time is in keeping with the mystery, for he that went out was a son of darkness and did the works of darkness. *The night* indicates the darkness of mind in which Judas was, says S. Ambrose (*De Cain*, bk. ii. ch. 4), also the impenitence and condemnation to the darkness of hell, to which Judas was on his way. S. Gregory ("Morals," ii. 2), "By the nature of the time the end of the action is expressed, and Judas, who was never to come back to pardon, is recorded to have gone forth by night. . . . For this cause it is said to the wicked rich man: This *night* shall thy soul be required of thee. His soul which is being carried away into darkness, is mentioned as being required of him not by day but *by night*."

Ver. 31.—*When, therefore, he had gone forth, Jesus said, Now is the Son of Man glorified, and God is glorified in Him*—"*is glorified*," equivalent to "*is soon to be glorified*," the perfect put for the immediate future; Judas is now gone forth to betray Me, therefore is my cross and death nigh at hand, and so far is it from bringing ignominy on Me that, on the contrary, by it I am to be supremely glorified. For in it shall I be recognised as not only man and the Son of man, but also the Son of God and God; for the Divinity that lieth veiled in My humanity shall be recognised by the darkening of the sun, the cleaving asunder of rocks, the opening of sepulchres, the rising up of the dead, and the quaking of all the earth,—all these things shall show forth that God suffereth and dieth upon the cross. And again by its effects, for by the cross will I subjugate to Myself the whole world, all the devils, and sin, death and hell, as the God and Lord of all things. So S. Chrysostom, Cyril, and others. And here, note that by these signs God and the Godhead

of Christ not only glorified the humanity of Christ but Itself also; for in them was made manifest the infinite goodness, power, wisdom, majesty, and glory of Christ's Godhead.

Ver. 32.—*If God is glorified in Him, God shall also glorify Him in Himself, and shall glorify Him straightway. If*, that is *because*—because Christ, made obedient unto the death of the cross, hath by this His obedience, reverence, and sacrifice, glorified God the Father, therefore shall God the Father in turn glorify the Son *in Himself*, by demonstrating and making manifest the Divinity that is hidden in Him. And this *straightway*—quickly, for on the third day He shall raise Him up revived, and glorious in His death; on the fortieth day He shall cause Him to ascend in triumph into Heaven; and on the fiftieth to send down His Holy Spirit upon the apostles. By all these things He made known to the world that Jesus is not only man but God, and the Son of God. So Cyril and Chrysostom. Origen, in his 6th Homily, says that the glorification of Christ was twofold,—the former in His death, by which He was glorified in the lowliness of His mortality; and the latter in His resurrection, by which He was glorified in the sublimity of His immortality.

Secondly, S. Hilary (*De Trinitate*, bk. v.), and Toletus following him, think that God is said to be *glorified in Christ*, because He showed His own Divinity in His death and resurrection; proving Himself God and the Son of God by raising Himself from death, ascending into heaven by His own power, and thence sending down the Holy Spirit and working many wonders through the apostles. This interpretation is called for by the expressions—*in Him, in Himself.* The Godhead was veiled in Christ until His death, but it then shone out and thrust itself forth, showing Christ to be not only man, but also the Son of God, inasmuch as He raised Himself from death by virtue of His own Divinity. Origen says, "The Son is, as Paul says, the brightness of the Divine glory, from whence come its splendours upon every rational creature; for only the Son is capable of comprehending all the brightness of the Divine glory." The words "*in Himself*" may be referred, first, to "the Son of Man." God glorified the Man Christ, by showing that He, as man,

had God indwelling in Him, and the Godhead of the Word ; and secondly, to "God"—God showing that the Man Christ subsists in the Divine Person of the Word, that is, *in God.*

Ver. 33.—*My little children.* Notice the tenderness of Christ's feeling of love towards His apostles and the faithful. He says not "*my sons,*" but "*my little children,*" showing in our regard the heart, as it were, of a mother towards her newly born infants. Again, *little* children, because the apostles were as yet little in the faith and love of Christ, for they received its fulness and, as it were, their manhood from the Holy Ghost at Pentecost. Symbolically Cyril says that all the Saints are *little ones* in relation to Christ.

Yet a little (a little time) *I am with you*—because an hour hence I shall be betrayed by Judas and given up to the Jews. Christ is here taking His last farewell of His own. Farewell, He says, My well-beloved children, for I am going away from you to death, and after that I shall not converse with you as we have been wont, but shall return to heaven.

Ye shall seek Me, and, as I said to the Jews, whither I go ye cannot come. I by My death return to heaven; you, O apostles, bereft of My presence, shall seek Me in the tribulations and persecutions that await you, and shall wish that I were with you that you might consult Me in your doubts and receive comfort and consolation from Me in your troubles; but *whither I go you cannot come,* both because you cannot by your own strength—with your own feet and your own natural powers—follow Me when I ascend into heaven, and you have not yet the supernatural strength of grace. For you are not yet strong enough to be able to accompany Me to the Cross and the martyr's death,—not yet so perfect in grace, strength, and love as to be fit for and worthy of the kingdom of heaven. Lastly, you cannot come there yet, because My Heavenly Father has determined to send you after My death to preach the gospel throughout the world, and bring all nations to My faith and salvation.

As I said to the Jews. This, says Chrysostom, He adds to show that it is nothing new or fresh, but foreseen and predicted long

before, and decreed by the Father. Moreover, it was to reveal to them that they should suffer persecution and death at the hands of the Jews as He was ill-used and slain. Thirdly, to indicate that they, like the Jews, were to suffer many tribulations and, at length, death, though for a different reason and a different end. For the Jews, cut off by reason of their crimes, went into hell, but the Apostles, slain for the sake of the Gospel, took flight to heaven.

And I say to you now—both in order to protect and arm you against all the tribulations that threaten you, and also that you may know at this time that you cannot yet follow Me, but that you shall follow Me when perfected in strength and merits, and following Me dying in your own death, you shall earn by faith in Me the laurel of Martyrdom in the kingdom of Heaven. Hence Christ, clearly explaining to Peter, says at ver. 36; *Thou canst not follow Me now, but thou shalt hereafter.*

Ver. 34.—*A new commandment I give to you; that you love one another.* Why *new?* Various reasons are given. S. Augustine says, because the faithful by love put off the old man and put on the new. "*New*," says Jansenius, "that is renewed by Christ, having grown out of date in the minds of men." Maldonatus says that "*new*" means *excellent, surpassing.* As in Rev. vii., the virgins are said to sing "a *new* song," that is a remarkable one.

But I say that the command of love is called new, because it is the chief characteristic of the New Testament, and specially commended by the words and example of Christ; just as, on the other hand, the command of fear was the old command and the chief one among the Jews. The new law is that of love, as the old was of fear.

Secondly, because Christ here taught us this precept of love more explicitly, and more forcibly than it had been taught before; and for this cause He sent forth the Holy Spirit at Pentecost, that we might fulfil this new commandment of love with a new spirit of love.

Thirdly, and more appropriately to the actual circumstances, *now* in respect of the new object and cause of love. For when Christ the

Head of the Church was incarnate, there was brought about a peculiar community and union among the members of the Church, both among themselves and with Christ their Head, now made of like nature with themselves. A union both through the human nature assumed by Christ, and by the grace whose influence He, as Head, brought to bear upon us as members, and chiefly by that Sacrament of the Eucharist here instituted by Him. And this union is the foundation of that especial and more intimate love between Christ and Christians, and of that greater obligation to love one another. For by this union we are closely bound not only to the humanity of Christ, but also to His Godhead and to the Blessed Trinity, and by and through it to one another.

This sense is implied by Christ when He adds: *that you love one another, as I have loved you*—because I have loved you in a new and especial manner, taking upon Me your flesh and giving it to you by means of the Eucharist which I have just instituted as the food of your soul, that in this Sacrament I might unite you all to Me, and to one another in Me; for this cause I likewise demand of you, O Christians, that you love one another with a new and peculiar love, not merely as man loves man, because of their common nature, but as a Christian ought to love one who is united to himself in Christ, a fellow-member of the same Church of Christ, and participator of the same Eucharist. For Toletus rightly observes that this command is given not to all men, but only to Christians.

As I have loved you, that ye love one another; that as I, when I was in the form of God, for love of you took the form of a slave to teach you, save you, and make you blessed, so you too descend to any humiliation or hardship whatsoever in order to help one another. This is what John says in his first Epistle, iii. 16—"In this have we known the love of God, that He laid down His life for us; and we ought to lay down our lives for the brethren."

The words, "*as I have loved you,*" are but taken as relating to those which follow—"*that ye love one another.*" Toletus, and others, place a colon before the former. The former part of the verse gives the substance of the precept, the latter signifies the mode of its proper

execution. Moreover, this latter part supplies a sharp incentive to this mutual love, as if to say: The love of Christ to you, O Christians, should stir you up to love one another. For those whom Christ so loved you also, His followers, must love. And again Christ in His love asks that you love one another.

Ver. 35.—*In this shall all men know that ye are My disciples, if ye have love towards one another.* My school is the discipline of love. If, then, you desire to follow Me as your Teacher, to be My disciples, and to be recognised as such by all men, love one another. This privilege is granted, therefore, only to charity. For it is not miracles that constitute us disciples of Christ, nor intellect, nor eloquence, nor strength, nor anything else but only love, says S. Chrysostom. For He is the Master, Leader, Prince, and Chief of love. Hence Paul says, Rom. xiii. 8, "He that loveth his neighbour hath fulfilled the law." Such were the early Christians of whom Luke, Acts iv. 32, says, "And the multitude of them that believed had one heart and one soul, and had all things in common."

Simon Peter says to Him: Lord, whither goest Thou? Peter, says Chrysostom, asked this not for information, but that he might follow Christ, whom he loved supremely. But Cyril says that he was presuming too far; for he thought that he could follow Christ through all, and he could not yet. Wherefore Christ repressed him, adding, "Thou canst not follow Me now, but thou shalt hereafter." At Rome, before the gate of S. Sebastian, there is a spot where stands a chapel, and there Christ appeared to S. Peter, who, at the entreaty of the Christians, was fleeing from the Mamertine Prison. And when Peter then asked Him, *Lord, whither goest Thou?* He answered, "*I go to Rome, to be once more crucified.*" So S. Peter, understanding that Christ was speaking of him, went back to his prison at Rome, and was soon after crucified by Nero. And for this reason that chapel is called to this day the "*Domine quo vadis?*"

Jesus saith to Him: Whither I go thou canst not follow Me now. Because thou hast not yet received the Holy Ghost, by whose strength thou mayest overcome death, says Cyril. For Christ must

needs go first and conquer death. Thou hast not now that constancy of soul and strength to die for Me; but the Holy Ghost will come upon thee, and then shalt thou be able. Moreover, Christ had destined Peter to be Head of the apostles, Prince and Ruler of the Church after Himself, and Founder of the Roman Pontificate.

But thou shalt follow Me hereafter, on the cross, and, by the cross, to heaven. The love and zeal of Peter at this time merited for him the privilege of being the first to follow Christ on the cross.

Ver. 37.—*Peter says to Him, Why can I not follow Thee now? I will lay down my life for Thee.* Peter says this with his wonted fervour and zeal, but a zeal not according to knowledge. For, suspecting that Christ was going to death, as He had foretold, he offers himself as a comrade to share all dangers with Him. I am ready with Thee to take every chance of danger; I offer myself to Thee as a companion for all that may befall; with Thee and for Thee I will gladly welcome death. The affectionate feeling of Peter for Christ, though without effect, is worthy of praise; he had not yet received the wings of love from the Holy Ghost to fly to so lofty a cross.

Ver. 38.—*Jesus answered him: Layest thou thy life down for Me? Verily I say unto thee, The cock shall not crow before thou deny Me thrice.* Christ humbles Peter, who trusts too much in himself, and suffers him to fall, that he may learn to confide not in his own strength but in the grace of Christ. Wherefore Christ repeatedly made this prediction to Peter. Hear S. Chrysostom (Hom. 72), "Thou shalt know by experience that thy love is nothing without Divine grace. And hence it appears that Jesus permitted this fall for his benefit."

CHAPTER XIV.

1 *Christ comforteth His disciples with the hope of heaven.* 6 *Professeth Himself the way, the truth, and the life, and one with the Father.* 13 *Assureth their prayers in His name to be effectual.* 15 *Requesteth love and obedience.* 16 *Promiseth the Holy Ghost the Comforter.* 27 *And leaveth His peace with them.*

LET not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, I will do *it*.

15 If ye love me, keep my commandments:

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless; I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

Let not your heart, &c. Christ saw that the minds of His disciples were troubled, *i.e.* anxious and sorrowful, because He had foretold them that His own departure and Passion, through the treachery of Judas, was at hand, as well as the scandal of Peter's threefold denial of Him. For they feared lest they also through dread of the Jews should betray Christ. For if Peter, who seemed as firm as a rock, was about to do so, would not the rest, who were weaker and more timid, do the same? Christ heals this their perturbation by the words, *Ye believe in God, believe also in Me.*

The Greek reads for *ye believe*, πιστεύετε, *i.e. Believe ye in God*, or, *ye believe, &c.* The meaning is, If ye believe in God, as I know ye do, believe also in Me, and consequently trust Me. For I am God. By this faith and confidence ye may overcome all your fears, and

be made partakers of My promises. Cast all your cares and anxieties upon Me, your Lord and your God. For although I go away from you as to My bodily presence, yet in My spirit, in My care and guidance of you, I shall be always with you.

Listen to S. Chrysostom. He shows the power of His Divinity, setting out what they had in their minds. As if He said, "Ye fear the adversity which hangs over Me and you. Lay aside your fear. For faith in Me and the Father is mightier than those things which will come upon us. And nothing can prevail against it." And S. Augustine says, "Lest as men they should fear the death of Christ, and so be troubled, He consoles them, declaring that He is God. As though He said, Ye fear death for this form of a servant; let not your heart be troubled, the form of God will raise it up." Moreover Christ did this, as Ribera says, like husbandmen who attach a weakly vine to an elm, that it may from the elm receive strength to mount up and grow, even though wind and storms rage against it. Thus the Lord joins the apostles to Himself as a most strong wall, by faith: as it is said in Ps. 26, "The Lord is my light and my salvation, whom then shall I fear?" Let the Christian think that the same thing is said to himself by Christ when he is harassed by temptation, trouble, or fear. "Thou believest in God, believe also in thy Christ. He will be present with thee, and give thee strength. He will open out for thee a way of escape, and make thee conqueror."

In My Father's house. Christ had said that He was about to go to the Father, and that Peter would follow Him thither, but He had said nothing concerning the other disciples. They feared therefore that they should be shut out from the Father's house and from heaven. This fear Christ removes. "Fear not, for though it be that I do not take you with Me now to My Father's kingdom, yet I will cause you to follow Me in due time. Do not suppose that Peter only will follow Me thither, as if there were only room for Myself and Peter. I tell you there will not be wanting room for you likewise. *For in My Father's house are many mansions.* For heaven is a vast empyrean, and has innumer-

able mansions, sufficient to hold all men whatsoever." So SS. Augustine and Chrysostom.

Moreover, the expression *many*, intimates that there are in heaven various degrees and ranks of blessedness and glory. As it were said, To each saint shall be his own place in heaven, to each his own beatitude, his own glory, in accordance with the merit of each. So the Fathers against Jovinian, who thought that as all virtues are equal, so likewise would be all rewards in heaven.

Listen to St. Gregory (lib. 4, "Moral," ch. 31), "In the many mansions shall be a concordant diversity of requital. For so great shall be the might of the love which shall unite us in that house of peace, that whatsoever any one shall not receive in himself, he shall rejoice to have received it in another. Wherefore, although all did not labour equally in the vineyard, yet every one received a penny. And indeed with the Father there are many mansion, and yet the different labourers receive the same penny, because to all shall be the one blessed gladness, although not to all the same sublimity of life." The same S. Gregory says, that to a certain Stephen these many mansions were shown full of a marvellous light. Christ then by these words, and by this exhibition of the heavenly reward, animates the apostles, so that they should not dread the temptations and persecutions which were impending over them, but should rather court them, forasmuch as by their means they were about to obtain such rewards.

If it were not so, i.e. if it were otherwise, I would have told you. First, it is as though He said, "I would have told you that I was going away that I might go to prepare a place for you in heaven, unless there were already many mansions prepared there; but because they are already prepared, I said not to you, *I will go to prepare them.*"

2. Following the Greek and Syriac, which omit the word *that* before *I go*, Arias Montanus simply expounds as follows: "There are many mansions in My Father's house. If it were not so I would tell you plainly; nor would I deceive you with the vain hope that I am going to prepare a place for you." As though He said, "Since

I so greatly love you, that I am going away from you for the sake of preparing a place for you, how should I suffer you to be deceived in so great a matter? To prepare a place is to come into possession of heaven, which until that time had been closed to man. When I ascend, the heavens shall be opened to you, according as it is said, 'Lift your gates, ye princes, and the King of glory shall come in,' (Ps. xxiv. Vulg.); and, 'He shall ascend preparing the way before them'" (Mic. ii. Vulg.)

You will say, if mansions were already prepared for the apostles in heaven, why does Christ go to prepare a place for them? I answer, both are true. For, 1st, these mansions were prepared for the apostles and the rest of the elect from all eternity, by God's predestination, in the first intention, as it were. 2d, Christ went, nevertheless, to prepare them in act, as it were; namely, to bring the apostles into possession of them so to say. Moreover, Christ made plain the way to heaven, which before was shut, by His ascension. For He by His own blood and death upon the cross paid to God the price of those heavenly mansions, and by that price purchased them for us. Moreover, when Christ ascended, He sent the Holy Ghost from heaven, that He, by His peace, might render the apostles and the rest of the elect worthy of heaven.

So S. Augustine. "How," saith he, "does He prepare, if there are already many? They are not yet in existence if they are still to be prepared. But they do already exist by predestination. Otherwise, He would have said, *I will go and prepare, i.e.* I will predestinate. But it was because they were not prepared as a matter of actual existence that He said, *If I go away and prepare*, &c., He is preparing the mansions by preparing their destined inhabitants. For that is the house of God, of which the apostle says, 'The temple of God is holy, which temple are ye.' It is still being built, it is yet being prepared. He speaks of going away to prepare, because the just live by faith. For if thou seest there is no faith, the thing is hid that it may be believed, then is the place being prepared if there is a life of faith; being believed it is desired, that that which is longed for may be possessed. He goes away by

becoming unseen. He comes by appearing. But unless He abide with us to rule us, that we may make progress in good living, we shall not have a place prepared for us where we can abide in continual gladness."

Ver. 3.—*And if I go away*, &c. *If*, i.e. *when*, I go away into heaven and there prepare a place for you and all your successors, that is, for all the elect, by giving them through the ages the Holy Ghost, and His grace by which He may prepare them for celestial glory; when, I say, this has been accomplished, then I will come again in the day of judgment, and receive you all to Myself, and crown you with a worthy reward in heaven.

And whither I go, ye know, &c.; *i.e.* Ye can, and ought easily know, because ye have often heard of Me that I am going to the Father in heaven, and that the road to heaven is My faith, doctrine, passion, and cross. The Apostles knew that Christ had said these things, but they did not yet understand them, which was the reason why they did not remember them. So S. Augustine, Maldonatus.

Ver. 5.—*Thomas saith unto Him*, &c. Since we know not whither Thou goest, how can we know the way? For he who knows not the goal to which a way leads, cannot be said to know the way to that goal. We indeed have heard Thee say that Thou art going to Thy Father's house, where there are many mansions, to prepare us a place. But where is this Father's house? Where are those many mansions? If this house is heaven, as we suppose it is, declare the matter to us more fully and explicitly. Explain to us concerning these mansions where and in what region they are. For the vastness of heaven, or rather of the many heavens, is infinite. Thus Thomas. "But Christ," as Cyril says, "gave no response to this overweening curiosity. For He does not explain the whole subject, but leaving that for a fitting season, He unfolds only what is necessary for the present time."

Jesus saith to him, &c. Briefly the genuine meaning is this: "Thou askest, O Thomas, two questions, viz., about My way and its terminus, whither I am going, and what road? I answer thus,

'I am the way which thou seekest, a way not deceitful, but true. a way which leads to true life, even to God the Father in heaven, where is My Father's house, in which are the many mansions I have spoken of.'" Wherefore He adds, by way of explanation, *No one cometh to the Father but by Me.* The Father, therefore, is the goal or terminus. I am the way to it. *I am the way*, i.e. I am the teacher, the guide. and the leader of the true way which leads straight to the eternal and beatific life. *I am the way*, because I point out and teach the true faith and the holy living, which is the true way to everlasting life. There is an allusion to Isa. xxx. 20, 21, "Thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

But because some ways are true and right, others false and erroneous, therefore is Christ called *the way and the truth*, i.e. the true and right way according to the words in Isa. xxxv. 8, "And this shall be to you the direct way, so that fools shall not err in it." (Vulg.) As though Christ said, both Jewish and Gentile philosophers have taught many things concerning blessedness and the virtues which as a road lead to blessedness, yet they have fallen into many errors, and so have led men not to life, but to the destruction of hell. For as they made blessedness—not true indeed, but false blessedness—to consist in riches, honours, and vain science, so they have gone themselves, and led others into no good, or true, but into a false way. But I teach true faith and unity and those other virtues by which you may arrive by a direct way at that true and eternal life which is with the Father, and therefore with Me. For I and the Father are one. For as the Father is beatific life, both formal and causative, because He communicates the same to us, and also objective life, because He is the author of the beatific vision, so likewise am I the very self-same life and truth. I therefore am He who points out to you the right road to heaven. I am He who as the Truth delivers you from every error of the mind. I am He who leads you to true life.

From hence it is plain that Christ is the *way*:—1. Because by

the merit of His Passion He has opened to us the way to heaven. 2. Because by His doctrine He shows us the same way. 3. Because He inspires us with faith and grace and good works and merits, by which as by a path we walk to life eternal. 4. Because by this way of a holy life and by His Passion He has gone before us, treading it first Himself, that we might follow Him in the same, and imitating Him, arrive at the heaven whither He has gone.

This is the genuine meaning of this passage. But since this is a golden saying of Christ, let us listen to various comments and observations of the Fathers upon it.

1. S. Leo (*Serm.* 2, *de Resur.*) says, "Christ is the way of holy conversation, the truth of Divine doctrine, the life of everlasting blessedness."

2. S. Cyril saith, "Christ is our way by the actions of His life, the truth by a right faith, the life by the well-spring of sanctification." The meaning is, No one cometh to the Father, who is the true life and blessedness, except by love he walk in Me, who am the way; and by faith believe in Me, who am the truth; and by hope confide in Me, who am eternal life.

3. S. Bernard (*Serm.* 2, *de. Ascens.*), "Let us follow Thee, O Lord, by Thee, to Thee: for Thou art the way, the truth, and the life—the way by example, the truth by promise, the life by reward." And the same S. Bernard (*Serm.* 2, *de. Cœna. Dom.*) says, "I am the way by which you must go; the truth, to which you must come; the life, in which you must abide."

4. S. Augustine says, "Christ is the way according to His humanity by which He comes to us, and returns to the Father. The same is the truth and the life according to His Divinity." Again he says (*Serm.* 55, *de. Verb. Dom.*), "What road dost thou wish to go? I am the way. Whither wilt thou go? I am the truth. Where wilt thou abide? I am the life. Every man desires truth and life. Even the philosophers saw in some dim way that God was truth and life, but not all found the way. Therefore the Word of God who is with the Father is truth and life, by becoming man is made the way. Walk by this Man, and thou wilt arrive at God. It is better to limp

in the way than to walk bravely outside of the way." The same S. Augustine (*Tract.* 69) further says, "By the form of a servant the Lord came to us, and returned to Himself, taking back flesh from death unto life. By the flesh He came as God to man, the Truth to liars. For let God be true, but every man a liar."

5. S. Hilary (*lib.* 7, *de Trin.*) says, "He who is the way cannot lead us wrong. Nor does He who is the truth deceive by illusions. Nor does He who is the life leave us in the terror of death. If I am the way, ye need no other guide. If I am the truth, I cannot declare what is false. If the life, even though ye die, ye shall come to Me."

6. S. Chrysostom says, "I am the way, because by Me ye shall come. I am the truth, because the things which I have spoken are beyond questioning. I am the life, because not even death itself can hinder you from coming to Me."

7. S. Ambrose (*lib. de bono mort.*), "Christ saith, *I am the way*, &c. Let us walk in this way, let us hold the truth, let us follow the life. It is the way which brings us, the truth which confirms us, the life which is given them that persevere." And again he saith, "We follow Thee, O Lord Jesus; but call us that we may follow, for no one ascends without Thee. Receive us as the way, confirm us as the truth, quicken us as the life."

Symbolically, Christ is the *way* of beginners, purifying them by a hatred of sin, and a detestation of their past life. The same is the *truth* of the more advanced, illuminating them by the examples of virtues, and the desire of a new and holy conversation. The same is the *life* of the perfect, uniting them to God by the affections of pure love. Hear S. Bernard, summing up many things. "I am the way of light and calm, truth that liveth without pain, life that is happy and pleasant. I am the way upon the cross, the truth in the pit itself, the life in the joy of resurrection. I am the way, in which there are neither thorns nor thistles. The truth, in which there is no sting of falsehood. The life, in which he that is dead lives again. I am the right way, the perfect truth, the life that shall never end. I am the way of reconciliation, the truth of recompense, the life of

eternal blessedness. No man cometh to the Father but by Me, *i.e.* no man cometh to Me, the truth and the life, except by Me the way."

Tropologically, S. Basil remarks "that Christ is called the way, to denote that Christians ought daily to walk and proceed in the path of virtue, according to the words in the Psalms, 'They shall go from virtue to virtue' (Vulg.) For in truth this is the good way, knowing no devious wanderings; I mean our Lord Jesus Christ, who truly is good, who leads us to the Father. For no one, saith He, cometh to the Father but by Me. Such is the way of our return to God through His Son." Thus far S. Basil, who says that Christ is the way, not only by faith, but by the exercise of virtues.

Anagogically, S. Augustine (*de Sent. num.* 268), "The Lord saith, I am the way, the truth, and the life, *i.e.* by Me you must walk, to Me you must come, in Me you must remain. For when we come to Him we arrive also at the Father, because by means of His equal He to whom He is equal is known. And the Holy Spirit binds and most closely unites us to Him, so that we may abide in the perfect and unchangeable Good for ever."

Hence S. Bernard, when he was dying, appeared to a certain absent friend saying that he was going upwards, "for the truth is above.' For below in earth there is nothing but vanity and falsehood, as we are taught in Ecclesiastes. "Here," said S. Bernard, "there is no knowledge, no recognition of the truth; above is there plenitude of science, above is the true knowledge of the truth." And two of S. Benedict's monks had this vision of him when he was dying. They beheld a path stretching direct from his cell to heaven, eastwards. This path was spread with tapestry, and bright with innumerable lamps. A man of venerable aspect, and clad in glorious apparel, stood over the monks, and asked them, Whose was the path which they beheld? They replied that they knew not. Then he said, "This is the way by which Benedict, the beloved of the Lord, ascendeth to heaven" (*S. Greg. Dial. l.* 2 *c.* 37).

No one cometh, &c. Because I am the way to the Father, who is

the goal and terminus. *No one*, i.e. of men; but Suarez adds, *of angels* also. For he thinks that all the angels have received all their graces and glory from Christ and His merits.

Ver. 7.—*If ye had known Me*, &c. Christ meets an objection. The disciples might have objected, "Thou, O Christ, declarest that Thou art the *way*, but the Father is the *goal* to which thou goest. But we do not know the Father, wherefore neither do we know the goal to which both Thou and we are going. Cause us therefore to know the Father. Again, if the Father is the goal, Thou the way, how sayest Thou, I am the way, the truth, and the life? That is both the way and the goal?" Christ answers that both are true. "For I," saith He, "have one essence with the Father, one and the same Godhead. Wherefore, if ye had known Me clearly and fully, ye would have known My Father also;" for the Apostles knew indeed and believed that Christ was the Son of God, but they did not as yet believe that He was consubstantial with the Father; but they did know this after they had received the Holy Ghost. Wherefore He adds,

And from henceforth ye shall know Him, and have seen Him. Ye shall know is the reading of the Vulgate, of S. Chrysostom, and S. Hilary. He means, Ye shall know the Father at Pentecost by the illumination of the Holy Ghost; yea, ye have already seen Him in Me, for *he who seeth Me seeth My Father also*, as Christ subjoins. The Greek, Syriac, and Arabic read γινώσκετε, *ye know*, in the present tense. "Even now ye know the Father, because ye have seen Him in Me working so many miracles. For although ye have not seen Him as He is in His Essence and Godhead, ye have seen Him veiled in My humanity, as with a cloud, by means of the signs and miracles, which, like thunderings and lightnings, come forth from It." So S. Cyril.

Ver. 8.—*Philip saith unto Him*, &c.—Philip did not understand Christ's answer; how, namely, he who knows Christ knows also the Father. He urges therefore Christ to show them the Father Himself. "Thou sayest that the Father is in Thee, as it were lies hid in Thee. Open Thyself, and shew Him to us."

And it sufficeth us. 1st. Says S. Chrysostom, we desire nothing else but to be shown the Father.

2d. S. Cyril, *It sufficeth us*, viz., for blessedness, that we should be delivered from all trouble and sorrow; for since the Father is God He will bless us.

3d. *It sufficeth us*, for confounding the Jews, who deny that Thou art the Son of God.

4th. And more simply, as though it were said, "instead of all the reasons which Thou, O Christ, bringest together, to console us in our sorrow for Thy death, we ask one, that Thou wouldst show us the Father. This one will suffice us instead of all the rest."

Anagogically. Hear S. Augustine, "With that joy which shall fill us with His countenance nothing more will be required." This Philip well understood when he said, *Lord, show us the Father, and it sufficeth us.* But he did not yet understand that he might say, Lord, show us Thyself, and it sufficeth us. But that he might understand this, he received the answer, *Have I been so long time with you?* &c.

Herein is that saying of S. Augustine true, "Thou sufficest for God, let God be sufficient for thee." For God is *Saddai*, i.e., *sufficiency, abundance* of all good things." Wherefore the Psalmist says, "We shall be satisfied when Thy glory shall appear" (xvi. 15); and, "They shall be inebriated from the richness of Thy house, and Thou shalt give them drink from the torrent of Thy pleasure" (xxxv. 9); and, "Whom have I in heaven *but Thee?* and *there is* none upon earth *that* I desire besides Thee. My flesh and my heart faileth; *but* God *is* the strength of my heart, and my portion for ever" (lxxiii. 25, 26).

The reason *à priori* is, because God made man after His own image and likeness, wherefore He gave him an infinite capacity, and infinite desires, such as cannot be satisfied with any finite goods. Therefore it is necessary that God alone, who is infinite Good, should fill and satisfy that capacity. As S. Augustine says (*lib.* 1, *Conf. c.* 1), "O Lord, thou hast made us for Thyself, and our heart is restless until it rests in Thee." And the same saith (*in Ps.* lxii.), "Lovest thou riches? God Himself will be thy riches. Lovest

thou a fountain of good? What is more excellent than wisdom? What more full of light? Whatever here can be loved, He who made all things shall be Thine instead of all things."

Ver. 9.—*Jesus saith to him, Have I been so long time*—three years and a half—conversing with you I have taught you who I am, *and yet ye have not known Me?* The Greek S. Chrysostom and S. Cyril make *thou hast not known Me* in the sing., that indeed I am not only man, but the Son of God; not diverse in essence and existence from Him, but Consubstantial with God the Father. For therefore having seen Me, you still desire to see the Father, because you think that I have a nature wholly different from the Father. As though Philip said, I have seen Jesus the Son of God: it remains for me to see His Father, as being different from Him, as is the case with men. This was the root of Philip's mistake, which Christ removes by what follows.

Philip, he that seeth Me, seeth, &c. "Since I and the Father are plainly one and the same in the essence of Godhead—one, I say, not only in likeness, but one indivisibly, therefore he who sees Me in the Humanity which I have assumed, inasmuch as he sees Me, sees My Father also, *for I and My Father are one.*" Where observe, in Christ the Humanity was seen *per se*, but the Godhead *per accidens*. For It was seen not as It is in Itself, but through the Humanity, even as the soul is seen by means of the body in which it moves and operates. Wherefore he who with his bodily eye (with regard to which principally Philip asked, and Christ answered) beheld this Man, namely Jesus, *per se*, beheld indirectly, and *per accidens* His Godhead, because this Man was truly God. I am speaking as regards the essence of the Godhead, which is common to the Father and the Son. For as regards Person, it was indeed the Person of the Son which assumed human nature, not the Person of the Father. Wherefore he who directly saw this Man (Christ), directly saw the Person of God the Son lying hid in the manhood, but not the Person of God the Father, except by concomitance, as I shall show in ver. 10. Wherefore he who sees or recognises the Godhead of the Son, recognises also the Godhead of the Father, because They are

one and the same. So S. Augustine, Cyril, Chrysostom, Hilary, and other Fathers *passim*. From this passage they prove against the Arians, 1. That Jesus was really God, so that those who saw that Man likewise saw God. 2. That there was one Person of the Father, another of the Son, which the Sabellians denied. For diversity of Persons is denoted by the words *Me* and *Father*. 3. That the Son is Consubstantial with the Father. For unless They were Consubstantial, the Son might be seen without seeing the Father: and *vice versa*, the Father might be seen without beholding the Son, even as happens with men. "You err therefore, O Philip, when having seen Me, you desire to see the Father, as though you were about to see another God, and another Deity, when there is but one and the same. How then sayest thou, *Show us the Father*, when I have shown Him unto thee in Myself?"

This is the true sense in which Christ answers directly the question and meaning of Philip. But because Christ, taking occasion, as He is wont, from the question to rise and to carry His hearers with Him to a loftier height, this passage may, as to its second intention, be taken to apply to the perfect and proper cognition of the Father and the Son, whether by faith or by sight. As it were, He who seeth Me according to the Divinity, seeth also the Father. Because, although He is distinct from Me, yet am I in Him and He in Me by identity of nature. Wherefore He who sees, *i.e.* who believes, that I am the Son of God, also sees, *i.e.* believes, that God is my Father. And he who through the beatific vision intuitively beholds Me, intuitively beholds the Father also. So S. Cyril, Augustine, Chrysostom, Maldonatus, and others. Also Suarez, who shows from this passage that the Blessed who see the Divine Essence see also Three Persons in It.

Ver. 10.—*Believe ye not that I am in the Father*, &c. Observe 1. Here again the distinction of the Divine Persons is signified. Nor is any one properly said to be in himself, but in another. 2. The oneness of the Divine Nature is signified. For because the Father and the Son are, and exist in one and the same Divine Nature, therefore the Father is in the Son, and the Son in the

Father. Christ proved this by the effect. For He had His doctrine and works from the Father, and common with the Father. Therefore He had the same common Nature with Him. Hence, 3. By this saying is consequently signified the perfect and intimate union and indwelling of one Divine person in the Other, and the converse. By which it comes to pass that the Father is in the Son and the Holy Ghost, the Son in the Father and the Holy Ghost, the Holy Ghost in the Father and the Son. Damascene (*l. de Fid. c.* 11) calls this, περιχώρησις, and from him the schoolmen call it *circumincessio.* Concerning which mystery S. Augustine treats (*l. 6, de Trin. c. ult.*) and S. Hilary (*lib.* 4, *de Trin.*) Each one of the Divine Persons is in each of the others, not only as regards Their Essence, but also as regards Their relation and proper Person, because all are most intimately conjoined and united with One Another. Whence it follows that he who fully knows and beholds one Divine Person—as, for example, the Son—as the Blessed see Him, not only sees the Godhead common to the Father and the Son, but sees also the very Person of the Father, both because the Person of the Father is most intimately related to the Person of the Son, and also because in that relationship is included the essential order. For it is the Father who of His Essence begetteth the Son. And this is what Christ here means when He saith, *Believe ye not that I am in the Father, and the Father in Me?*

The words which I speak, &c. They are not human but Divine words. They proceed not from My Humanity, but from My Divinity, which I have received of the Father. Wherefore whoso heareth Me speak, heareth not so much Me as God the Father speaking in Me and by Me. Observe, the Godhead common to the Father and the Son was the efficient cause of the Divine words which Christ uttered. Yet the thing signified by the words was often peculiar to the Person of the Son, not of the Father, as when He said, "I am the Son of God," "I have taken flesh," "The things which I say and do I have received of the Father." For these things He said concerning Himself, not the Father, as is plain.

For not the Father was made man, but the Son. And yet the Father equally with the Son was the efficient cause as well of the Incarnation, as of the words uttered by the Word Incarnate. For the works of the Holy Trinity, *ad extra*, as theologians say, are undivided, and common to all the Three Divine Persons.

But the Father abiding in Me, &c. *The Father*, as the prime source not only of creatures, but of the other Divine Persons, that is, the Son and the Holy Ghost. For when the Father by begetting communicated His Divinity to the Son, He communicated also His omnipotence, virtue, and power of working. Wherefore, if not the Son but the Father Himself had assumed Humanity, He would have spoken and done the self-same things which the Son spoke and did. For the Father both spoke and wrought in the Son: and also there is one Godhead and omnipotence of the Father and the Son, which spoke and wrought all things through the Humanity which He assumed. Wherefore Christ left it to be gathered by the Apostles that when they saw and heard Him speaking they were to think that they saw and heard the Father. "From these My words and deeds," as Ribera paraphrases, "ye are able to understand how good My Father is, how kind, how much He loves you. From My miracles ye may know My omnipotence, and that I know all things, and have in Me all good. From whence ye understand that the Father likewise hath the same. And since these external things lead you to the knowledge of such great good things, what, think ye, will be yours when ye shall behold My and the Father's Essence without glass, or figure?"

Ver. 11, 12.—*Believe ye not that I am in the Father?* &c. For *believe ye not?* the Greek has πιστεύετέ μοι, *Believe Me.* But the meaning is the same, and one includes the other. *Believe ye not that I am in the Father*, &c. *i.e.*, "Believe, because I assert this to you." "But if ye do not believe this simply on My assertion, at least believe on account of the works themselves, because the Father by working in Me and by Me so many and so great miracles, shows by those very works that He dwelleth in Me, and doeth by Me such mighty things."

Amen, Amen, I say unto you, whoso believeth in Me, &c. Christ wishes to prove that He is in the Father, and the Father in Him. The force of the argument stands thus: he that believeth that the Father is in Me, by this faith, or by the power and virtue of this faith, shall do similar Divine works and miracles to those which I do; yea, he shall do greater than I do. Therefore that faith must needs be true, which believes that the Father is in Me, and worketh in Me. For the Father worketh by true faith, and by miraculous works affords to such an one testimony of the truth, but not to a false faith, for otherwise, He who is the prime Verity would be a witness and approver of a lie.

And greater works, &c. Not every believer, but some of them, such as the Apostles and apostolic men.

What were these greater works? 1. Origen (*Hom.* 7, *in Num.*) thinks that such things are meant as feeble men overcoming the flesh, the world, and the devil. For, saith he, it is a greater thing that Christ should overcome in us, than that He should overcome in Himself.

2. S. Chrysostom thinks that the greater works were such as that Peter should heal the sick by his shadow, which Christ did not do.

3. And better: S. Augustine thinks that these greater works were the conversion of all the nations of the whole world by twelve Apostles. For Christ converted a far less number, or only about 500. Listen to S. Augustine, whose diffuse words I have contracted into a few: "What are those greater works? Are they perchance such as that Peter healed by his shadow? For it is a greater thing to be healed by one's shadow than by the fringe of one's garment. But when He said those things He was referring to the works of His words. When He said, *The Father abiding in Me, He doeth the works*, He called the *words* which He spoke *works*, the fruit of which was their faith. For when His disciples preached the Gospel, not merely a few in number like themselves, but nations believed. The rich man departed from the Lord sorrowful. Yet afterwards what that one man would not do, many did when He spake by His disciples. 'Then he speaks of a marvellous paradox.' I say that herein is

something greater than to create the heavens and the earth. For these shall pass away, but the salvation and justification of the elect shall endure. There are also in heaven the angels who are the work of Christ. And although it be an equal display of power to create them and to justify the ungodly, yet is this latter a greater work of mercy. However, there is no need to understand all the works of Christ when He saith, *greater works shall he do.* For perchance He spoke of those which He was then doing. Now it is a less thing to preach the words of justice which He did for our sake than it is to justify the ungodly, and this He so works in us that we work also."

You will ask why Christ willed to do *greater works* by the Apostles than by Himself. I reply, 1. Because He wished the faith in Him to be gradually disseminated, and thus to grow, lest if it should grow up suddenly it should be supposed to be fancy, and He Himself a magician, or impostor. For that which grows by degrees, by degrees gains confidence, and is more durable.

2. That the modesty as well as the power of Jesus might be commended. That it might be seen that He was not only mighty in Himself to work, but that He was able to infuse the same powers of working in an equal, and even in a greater degree, into His Apostles. For the Apostles did not do these works by their own power, but by Christ's.

3. Because it behoved Christ first to suffer and to die, and by His death to merit those wonderful works, which afterwards He wrought by His Apostles.

4. Because it behoved Christ first to rise and ascend into Heaven, and then to send the Holy Ghost, who should work such great miracles. This reason Christ adds, when He says, *Because I go to the Father.*

Let prelates and superiors here learn from Christ to keep for themselves the lower and meaner offices, and to leave to their inferiors the greater and more honourable. They will do greater things by their subjects than by themselves. For what the subject doeth, the superior is considered to do through him. S. Ignatius, the Founder of our Society, when he was made General, publicly catechised, whilst

he left to his companions under him the honour of filling notable pulpits.

Because I go to the Father. When after death I have obtained the victory, and have triumphed over the world, the devil, and hell, I will ascend in glory to the Father's throne, and thenceforward I will, through you, show forth greater works than I did whilst I was yet struggling in this life. There is no reason why I should then veil my face in poverty and humility, as I have done when I willed to submit to My Passion for the redemption of mankind. That being accomplished, I shall go up to My Father, who wills that My Name shall be manifested and adored in all the world by the preaching of the Apostles. Wherefore He will work greater things by them than He wrought by Me in this life. So S. Cyril (*lib. ix. c.* 41).

Ver. 13.—*And whatsoever ye shall ask the Father*, &c. Thus it is in the Latin, and in S. Chrysostom, Cyril, and others. But in the Greek, Arabic, and Syriac the word *Father* is omitted. These words have reference to what preceded, *and greater works shall he do*, &c. For after the faith, concerning which He said in the preceding verse, *he that believeth in Me*, He here subjoins a profession of faith, and the invocation of His Name, and the asking for those greater things. As though He said, "I indeed, O ye Apostles, am going away from you to the Father, but instead of My presence I leave and give you the invocation of My Name, that by means of It ye may ask and obtain those greater things. Wherefore Christ, says Cyril, here signifies that His own Divinity and authority is the same as the Father's. For it is the glory of the Son that by the invocation of Him the Father should give to the Apostles to do greater works than He wrought by the Son during His earthly life.

In My Name, i.e. by the invocation of My Name.

I will do it. I will cause that the Father will grant unto you. Yea, I in the Father and with the Father will do this thing, and will grant it to you, so that all the power, virtue, and glory of these greater works which ye will do shall be ascribed to Me, not to you. For when prayer is made to the Father, prayer is also made to the Son.

That the Father may be glorified in the Son. Christ out of modesty

is wont to ascribe all His glory to the Father, as to the prime Fount and origin. Learn from hence that miracles must not be asked for except for God's glory, or when the glory of God requires them.

Ver. 14.—*If ye shall ask anything in My Name, I will do it.* What Christ in the last verse said of the Father He here says of Himself, that He may show that He is the same God with the Father, that He hears those who pray to Him, and that He doeth all things which the Father doeth. Whence S. Cyril asserts that Christ is here speaking of His Divinity. Some are of opinion that the same thing is spoken and confirmed which He had said in the verse preceding. Wherefore Chrysostom and Nonnus omit this verse. But it is found in the Arabic, Syriac, S. Augustine, S. Cyril, Theophylact, &c.

But Toletus and others, with better reason, think that something different is meant from the verse preceding. They think that the words of the former verse relate to the petition for the *greater things:* but that in this verse Christ says that He will hear particular prayers. He means that although He is going away to the Father, and will be absent in the body, yet He is always present, and will hear their prayers, and help their necessities, so that whatsoever they ask in His name, *i.e.*, through His merits, He will do for them. S. Augustine supposes an objection. S. Paul asked that the angel of Satan might depart from him, but received it not. But consider that it is said, *In My Name*, i.e. in Jesus! For whatever we ask contrary to our salvation, we do not ask in the name of the Saviour. For He would not be a Saviour to a man, if He did anything to hinder his salvation. The physician knows what is against his patient's health, and what is in favour of it: and therefore he does not comply with his wishes in what is against his recovery.

Ver. 15.—*If ye love Me*, &c. Christ here takes His farewell of His disciples, gives His last commands, which pertain to the exercise of the three chief theological virtues, faith, hope, and charity. Concerning *faith* He speaks in the 1st verse, *Ye believe in God*, &c. Concerning *hope* in the 3d, *Whatsoever ye shall ask*, &c. Now He speaks of charity, *If you love Me, keep My commandments.* And these three are united together. For faith begets hope, and hope

begets charity. The meaning then is, If ye wish to obtain these My promises, and to gain what ye ask in My name, then love Me in return who love you, and persevere and grow in My love. If ye wish to please Me, and through Me obtain all that ye ask, keep My commandments. And if they do this, He promises them a great reward, saying,

Ver. 16.—*And I will ask the Father*, &c., *i.e.* If ye persevere in My love, and keep My commandments, I will obtain for you by My prayers the Holy Ghost, which the Father will pour upon you at Pentecost. And He will work through you even greater things than I have wrought.

And I will ask, as man. For Christ as man prays for us, says S. Augustine.

Another Comforter, i.e. another than Myself. From hence it is plain that Christ also was the Paraclete of the Apostles and the faithful. That is, He is—1. an Advocate, an Intercessor, according to those words of Paul, "We have an Advocate with the Father, Jesus Christ the righteous." 2. An Exhorter, an Inciter. 3. A Comforter, as the Syriac translates. All these meanings are included in the Greek παράκλητος. But when Christ went away He sent another Paraclete, even the Holy Ghost, who in these three things took Christ's place. For, 1. He is the Advocate of the faithful, "Who intercedes for us with groanings unutterable" (Rom. viii. 26). He likewise is our Exhorter and Consoler. To these two offices Christ here specially refers. As though He said, I, O ye disciples, have taught you until this present; I have called you, and comforted you, and you are very sad on account of My near departure. But lift up your minds and trust. For I will send you another Comforter in My place, who will teach, console, and protect you, not for a little while, but all through your life. The Holy Spirit then is this Paraclete, *i.e.*, 1. An Exhorter, an Inciter, because He stirred up the Apostles to undertake noble works of virtue for the glory of God, that they should preach the Gospel throughout the whole world, not fearing tyrants or tortures, yea, being ambitious of the most dreadful deaths for Christ's sake. 2. A Consoler, because He would

comfort and support them in adversities, distresses, doubts and temptations. For the Holy Spirit is as it were a burning and shining fire, which drives all darkness, fear, and torpor from the mind. As S. Bernard says (*Serm.* 2, *de. Pent.*), "Those whom He fills, He makes to be fervent in spirit, and to have knowledge of the truth." And again, "The Paraclete gives the pledge of salvation, the light of knowledge; and the strength of life,—that what is impossible by nature should be made possible, yea easy, by grace."

He will give you, O ye Apostles, at the next Pentecost. From hence S. Jerome (*Quæs.* 9, *ad Hedib.*) refutes the heresy of Montanus, whom Tertullian followed, who said that long after the Apostles the Holy Ghost first came down upon the heresiarch Montanus, A.D. 220, and therefore that Montanus was the Paraclete promised by Christ.

That He may abide with you for ever. From this promise of Christ it is that the Holy Ghost always abides in the Church, and assists the faithful, so as to be a Comforter in afflictions, and a stirrer-up to heroic works of virtue. S. Augustine proposes the objection, "How shall we keep the commandments, that we may receive Him, when, unless we do possess Him, we cannot keep them?" He answers, "He who loveth hath the Holy Spirit, and by having Him deserves to have more of Him, that by having more of Him, he may love more."

The Spirit of Truth. Why is the Holy Ghost called the Spirit of Truth? First, S. Cyril answers, because He is the Spirit of the Son, proceeding by Spiration from the Son, whose special attributes are wisdom and truth, according to the words, *I am the way, the truth, and the life.*

2. Because the Holy Ghost has declared to the world that Jesus is God, and the Son of God, the Messiah and Saviour. For this was what Christ pressed home, saying, Philip, he that seeth Me, seeth the Father also. And I am in the Father, and the Father in Me. So S. Basil (*lib.* 2, *de Spirit Sanc. c.* 18).

3. Euthymius says, He is called the Spirit of Truth, *i.e.*, most

true and excellent, as opposed to an angel, the soul, or wind, which are spirits in a sense.

4. *Of truth*, because He is worthy of credit, says S. Chrysostom.

5. Others say that *the Spirit of Truth* means that He is the Spirit of the New Testament. For to it was the Holy Ghost reserved, as the Spirit of liberty and love, whereas in the Old Testament He was the Spirit of bondage and fear.

6. And most plainly, the Holy Ghost is *the Spirit of Truth*, because He is the Author of all truth, and the alone Teacher and Giver of pure and perfect truth. He teaches us all truths necessary for salvation, and delivers us from all errors. And so Christ explains this to us, saying in the 16th chapter, "When He, the Spirit of Truth, is come, He shall teach you all truth." So too in Isa. xi. 2, the same Spirit is called "the Spirit of wisdom and counsel," &c., because He inspires us with those virtues.

The Spirit of Truth therefore is opposed to the evil spirit of the world, which is false and deceitful. Wherefore Christ adds, *whom the world cannot receive.* Whence S. Augustine (*lib. de grat. Nov. Test.*) says that the Holy Ghost is the soul of the Church. "The Holy Spirit is the love and bond of union of the Father and the Son. To Him pertains the Society by which we are made one. A man's body consists of many members, and one soul animates them all, causing the eye to see, and the ear to hear. So likewise the Holy Ghost contains and animates the members of the Body of Christ which is the Church."

Whom the world cannot receive, i.e. worldly and carnal men, who gape after earthly desires and vain riches. Such persons cannot receive the Holy Ghost, because He is altogether heavenly, spiritual, and Divine, who teaches us to despise all earthly things as vanity, and to love and embrace heavenly things as true and solid. For as the Apostle says (*Rom.* viii.), "The prudence of the flesh is the enemy of God." (*Vulg.*) Whence S. Basil says (*lib. de Spir. Sc.*), "As in an unpolished mirror the images of things cannot be received nor discerned, so cannot a man receive the illumination of the Holy Ghost, unless he cast away sin and fleshly lusts."

Because it seeth Him not, &c. Because it hath the eyes of the mind earthly, and blinded by the lusts of the flesh. Wherefore neither doth it know Him, *i.e.* practically, so as to love and desire Him.

But ye shall know Him, &c. Know, *i.e.* His power, efficiency, doctrine, holiness. For He by His presence in you shall exercise His Divine power and grace. By which it shall come to pass that ye shall know Him, love Him when known, and long that He may be known to others. It is as the taste of pepper when it is bruised, or as the hidden power of fire in wood, which bursts forth into a mighty conflagration.

Shall abide with you. The Vulg., with S. Augustine and Nonnus, reads μενεῖ in the fut. The Greek with a different accent has μένει, *abides*. With this agree the Syriac and Theophylact. Listen to S. Bernard (*Serm.* 20, *inter Parv.*), "The Holy Ghost proceeds, breathes, inhabits, fills, glorifies. He is said to proceed in two ways, *from whence*, and *whither*. From whence? From the Father and the Son. Whither? To the creature. By proceeding He predestinates. By breathing He calls those whom He has predestinated. By inhabiting He justifies those whom He has called. By filling He heaps merits upon those whom He has justified. By glorifying He enriches with rewards those upon whom He has accumulated merits."

Ver. 18.—*I will not leave you orphans*, &c. Forasmuch as Christ called His disciples *sons*, He now says to them, *I will not leave you orphans*, i.e. without a Father. Because, although I am going away from you to the Father, I will send you another Comforter in My stead. It is not that going away I will desert you, but that going away I will return, and *will come unto you.*

Christ did this—1. And especially, when after the resurrection He appeared to His apostles in bodily presence, and taught them, and made them glad. 2. He did it, when at Pentecost He visibly sent them the Holy Ghost in the appearance of tongues of fire. 3. He did it invisibly, by often spiritually visiting them from heaven, and communicating to them His heavenly gifts. 4. He will do it visibly in the day of judgment when He will make His Apostles assessors with Himself. All this Christ further explains in what follows.

Ver. 19.— *Yet a little while*, &c. But a short period of life remains to Me, only a few hours, after which I shall die upon the cross, and be withdrawn from this world; but ye shall see Me, because the third day I shall rise from the dead, and show Myself to you. This is the literal meaning.

Tropologically, as the world shall not see Me with the eye of sense, so neither shall it see Me with the eye of the mind, because it will not believe in Me, nor recognise Me as the Messiah.

Anagogically. The world shall not see Me after the day of judgment gloriously reigning in heaven.

Because I live, ye shall live also. Ye shall see Me, because I shall rise from the dead, and live again. Ye also shall live that ye may behold Me living again, that ye may be able to preach My death and resurrection to the whole world. As Theophylact says, When ye shall see Me living again ye shall rejoice, and as though ye had been dead, ye shall live again at My appearing. As Jacob, when he heard that Joseph whom he supposed to be dead was alive, he awoke, as it were out of a deep sleep, and lived again. Christ speaks in the present tense, *I live*, because He would signify that He would immediately rise again from the dead. As S. Augustine says, "He spoke of Himself as *living*, in the present, of them as *about to live* in the future. For His Resurrection was presently to take place, but theirs was to be deferred to the end of the world."

Ver. 20.—*In that day ye shall know that I am in My Father*, &c. After I have risen again, and ascended into heaven, and sent you the Holy Ghost, ye shall by His illumination know these three things more clearly and certainly, viz., that I am in the Father, by the unity of the Divine Essence, that is to say, that I am true God. 2. That ye may be in Me through Love, through the special guardianship which I have over you. Cyril adds a deeper meaning, "That ye may be in Me through union of substance. For since I have assumed human flesh, I have united the whole nature of man, and as it were all men to Myself. 3. That I may be in you as inhabiting, illuminating, and directing you to all good, and to everlasting life in heaven by My grace. Wherefore, says the *Interlinear*, ye

shall know that *I* am *in the Father*, as a ray of light in the sun, one with Him, and *ye in Me* as branches in the vine, and *I in you*, as the vine in a branch, causing (heavenly) sap, and the life of grace to flow into you. S. Hilary adds that Christ is in us in the way of food by participation of the Eucharist.

He that hath My commandments, &c. As the Gloss says, not only you, O ye Apostles, but every one who loveth Me, and keepeth My commandments, shall live and know. Toletus understands this of the ordinary believers, who besides the Apostles in the time of Christ believed on Him, that these were here exhorted to persevere in His faith, love, and obedience. That in so doing they would in return be loved by Him and the Father, and that He would show Himself to them, when He rose again gloriously from the dead. This meaning is true, but too restricted. For Christ is speaking to all the faithful of every age. The meaning is, he that hath My commandments, *i.e.* he who keeps in his memory and affection the precepts which he has heard of Me, and *keepeth* them, *i.e.* fulfils them in deed; he who, as S. Augustine says, keeps them in his life and in his works, and perseveres in so doing, he it is who loveth Me, because he does what is pleasing to Me, what I love and desire to be done by him. A similar phrase occurs in chap. v. 38, *Ye have not My word abiding in you.* For as S. Gregory says, "The proof of love is the exhibition of work. The love of God is never lazy. If it exists, it worketh great things. But if there be refusal to work, love is not there."

But he that loveth Me, &c. Because My commandments are the commandments of the Father. Wherefore he who keepeth them, reverences and loves the Father, and does what is most pleasing to Him. Hence he draws His love upon him in return. Loving God the Father, he is beloved by Him. Love is the magnet of love. But here observe, we do not first love God, but God us, and so He inspires us with grace, by which we love Him in return. And if we accept this His love, and begin to love Him, He the more loves us, and pours greater grace and charity upon us.

And I will love him, not only as God, for so I will love him with

the same love as the Father: but even as man I will proceed to love him, and to accumulate gifts and graces upon him. As S. Augustine says, "To this end I will love that I may manifest (Myself). Not indeed that He did not love then. He loved us to this end, that we should believe, then that we should see. Now we love by believing in what we shall see, then we shall love by seeing that which we have believed."

And will manifest Myself to him, by a deeper knowledge from day to day of My mysteries and gifts, not only speculative but practical and experimental knowledge, by which the saints taste and have experience of Christ how sweet He, the Lord, is: and therefore they burst forth in pious affections of gratitude, love, and praise, as S. Paul does in 1 Cor. 11, and elsewhere. But, above all, this shall take place in heaven.

Ver. 22.—*Judas saith unto him*, &c. This was Thaddæus, the brother of James the less, the author of the Epistle of Jude. *Wherefore is it?* The Vulg. has *quid factum?* which is a literal rendering of the Hebrew expression *me haia*, i.e. *why was it?* When Jesus said, *The world seeth Me not, but ye see Me*, He spoke of His death and His resurrection, by which He would appear again to His Apostles, but not to the worldly and unbelieving Jews. But Judas did not understand these words, and asked that they might be explained. He asks the reason, says S. Augustine, wherefore He will not manifest Himself to the world, but only to His own. The Lord answers him, Because these love, but the others do not love. Judas uses the word *manifest*, because Christ had just used the same expression, saying, *I will manifest Myself to him.* This word therefore dwelt in Judas' mind, though he is referring to previous words of Christ.

Ver. 23.—*Jesus answered*, &c. As if He said, "Do not suppose, O Judas, that I will appear to thee alone and thy fellow-Apostles after My resurrection, as if the fruit of My life and passion were restricted to you only and the few others, to whom I shall visibly appear. I shall appear, though invisibly, to all those who throughout the world shall receive My faith and doctrine by means of the

preaching of thyself and the rest of the Apostles, and shall love and keep it."

And We will come to him, I and My Father, and consequently the Holy Ghost. For where there is one Divine Person there are the other two. He means, Be it that after My resurrection I shall appear visibly to you alone, invisibly I shall come by My grace to all the faithful who believe in Me. And as I will come, so also My Father and the Holy Spirit will come to them. And we will dwell in their souls as in our house and temple.

Observe, God, who is everywhere, and therefore immovable, is said to come and abide, not by change of place, but by the fresh working which He effects in such and such a place. So He is here said to come to the faithful and the just by grace and a fresh operation, because He preserves them, and furthers them in justice, and He assists and co-operates with their own freewill. For He prevents their understanding with His illumination, and their will by pious affections, by which He impels them to good works, even such as are arduous, and by His concurring grace He labours with them for this accomplishment.

Hear S. Augustine, "Love, which makes men to dwell with one mind in a house, separates the saints from the world. In that house the Father and the Son, who giveth the gift of love, make their dwelling-place. They come to us whilst we come to them. They come by assisting, enlightening, filling. We come by obeying, beholding, receiving."

Lastly, thus piously writes S. Bernard (*Serm.* 3, *de Advent.*), "Blessed is he with whom Thou wilt make Thine abode, O Lord Jesu; blessed is he in whom Wisdom builds herself a house, hewing out her seven pillars; blessed is the soul which is the seat of wisdom. What is that soul? It is the soul of the just. Rightly so, for judgment and justice are the preparation of Thy seat. Who is there among you, brethren, who desires to prepare in his soul a seat for Christ? Lo! what are the silks, the tapestry, the cushions, which ought to be prepared? Justice and judgment, He says, are the preparation of Thy seat. Justice is the virtue which

is His very own, and which He gives to each. Render thus to each of the three classes of thy superiors, thy equals, thy inferiors, what is due to each. Thus shalt thou worthily celebrate the coming of Christ, and prepare His seat in justice."

Tropologically, God the Holy Trinity comes to the three faculties of the soul, which He created after His own image, that He may inhabit them, renewing in them His image depraved by concupiscences. To the Father is appropriated memory, because He from fruitful memory conceiving all things, produced the Word, and begat the Son. To the Son is appropriated the understanding, because by the understanding He was begotten, as it were the word of the mind, the idea, image and pattern of all things. To the Holy Spirit is appropriated the will, because He Himself proceeds by the action of the will, *i.e.*, the love of the Father and the Son, as it were the love and bond of union of both. The Father therefore reforms the memory when He blots out of it the appearances of vanity, and brings into it the appearances of divine things, so that it should remember only God, His worship and His love. The Son reforms the understanding, so that it should think only of the things which pertain to salvation and holiness. The Holy Spirit reforms the will, so that it should love and desire the same. Wherefore a holy soul continually reflects that it is a temple of the Holy Trinity, as it is said in 2 Cor. vi., "Ye are the temple of the living God."

There were in the ancient Temple three vessels of service—the altar for burning incense, the candelabrum with its seven burning lamps, and the table of shewbread. There should be in like manner in a holy soul an altar of prayer, breathing out holy praises and pious desires to God. There ought to be a candelabrum brightly shining with the seven gifts of the holy Ghost. And there ought to be a table of beneficence and charity. Then will come to pass that which is written in the Apocalypse, (xxi. 3), "Behold the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and God Himself with them shall be their God." See S. Bernard (*Serm.* 27, *in Cant.*) where he teaches

that a holy soul is a heaven in which shine the sun of charity, the moon of continence, the stars of the other virtues.

Ver. 24.—*He that loveth Me not*, &c. The reason then why any one does not keep God's commandments is because he loveth not God.

And the word which ye have heard is not Mine, &c. Listen to S. Augustine, "He said that the word was not His, but the Father's, intending Himself to be understood, who is the Word, the Image and the Son of the Father. Rightly does He attribute to the Originator what the equal does, from whom the equal has that He is an equal."

Vers. 25, 26.—*These things have I spoken unto you, remaining yet with you. But the Paraclete, the Holy Ghost, whom the Father will send*, &c. Thus should this passage be pointed with the Roman, Greek, Arabic, and Syriac Versions. Less appropriately S. Chrysostom connects the words, *remaining with you* with the Paraclete, as though it were meant, "I go away, but the Holy Ghost will remain with you in My place." But the words should be referred to Christ who went before. He means, "These things which thus far ye have heard from My mouth I have spoken unto you, and taught you, whilst I remained with you, but I know that, either through your own ignorance, or through the strangeness and sublimity of the things which I have spoken, many are not received or understood by you. I will cause therefore that the Father will send you the Holy Ghost, as a Paraclete, *i.e.* an Instructor and Comforter, who will bring back to your memory, and explain to you all these things which I have said unto you. By His illuminations ye will easily understand all things. He will comfort you when you are sad at My departure, and will strengthen you under the persecution of the Jews, or any other tribulation." That the Holy Ghost did this is seen by the earlier chapters of the Acts of the Apostles and elsewhere. As S. Chrysostom says, "He frequently speaks of the Comforter because of their sadness."

Whom the Father shall send in My name, i.e., says S. Cyril, through Me, because the Holy Ghost proceedeth from the Father and

the Son. Wherefore the Father with the Son, or through the Son, as He breathes, so also He sends the Holy Ghost. 2d. *In My name, i.e.* for My sake, and because of My merits. 3d. *In My name, i.e.* for Me in My place, that He may finish My work which I have begun, and by the preaching of the Apostles may disseminate My faith, My doctrine, My Church throughout all nations.

He shall teach you all things, which pertain to my advent and Incarnation. *All things* which are necessary for the foundation, instruction, establishment of the Church. Listen to Didymus (*lib. de Spir. Sanc.*)—"He shall teach the perfect in the faith of Christ spiritual and intellectual sacraments. But He shall teach by infusing invisibly the knowledge of Divine things into the soul." And Augustine—"The Son speaketh not without the Holy Ghost: neither doth the Holy Ghost teach without the Son, but the Trinity speaketh and teacheth all things. But unless separate mention were made of each Person, human weakness could not receive these things."

And shall suggest (*suggest*, Vulg.) Greek, ὑπομνήσει, i.e. *shall bring back to memory*. So Cyril, Augustine, &c. Wherefore from this passage S. Augustine takes notice that the external voice of an apostle or preacher does not suffice for the understanding or reception of the thing preached, but that this is the work of the Holy Ghost, who inwardly enlightens the mind to understand those things, and inclines the will to embrace them, and strengthens the memory to retain them. An orthodox doctor teaches this. Theophylact says, "The Holy Ghost taught all that Christ had not said to them, as not being able to bear it. Also He brought to mind what the Lord had said, but which they, through its obscurity or the dulness of their understanding, had been unable to remember."

Ver. 27.—*Peace I leave you. My peace*, &c. The Arabic translates *My own peace.* This is Christ's farewell. For the Hebrews, when they salute any one coming, or bid good-bye when departing, say, *Peace be with you.* Where under the word *peace* they wish every kind of good, prosperity, and happiness. It is as though Christ said, "Going away from you, I give to you, O ye Apostles and your successors, and as it were leave you, My benediction for an inherit-

ance. By this I pray God to give you every good thing. And this I do not vainly or briefly, like the world, but truly, solidly, eternally. I do it not by adulatory words, as worldly people do, but really supplicating and bestowing grace and power, by which ye may securely attain to the eternal goods, and by your preaching, charity, and prayers may lead many others to the same blessed end." So Maldonatus.

Jansen and Toletus explain a little differently. They say, This peace is that of which S. Paul speaks in the 4th ch. of the Philippians, "The peace of God which surpasseth all sense keep your heart and understanding in Christ Jesus." Now this peace includes —1. Friendship with God. 2. Tranquillity of mind and calm in temptations and persecutions. 3. Mutual concord amongst ourselves. This makes men strong in every danger, and gives consolation in every trouble. This the Lord bequeaths us, not riches, nor temporal possessions. Far above all the wealth of this world peace stands pre-eminent.

Hear S. Augustine. "We cannot arrive at the Lord's inheritance, who wished us to observe His testament of peace—we cannot have concord with Christ if we quarrel with our fellow-Christians. Peace is serenity of mind, simplicity of heart, the bond of love, the concord of charity."

Symbolically, S. Augustine. "He leaves peace in this world, abiding in which peace we overcome the enemy. He will give peace in the world to come, when we shall reign without an enemy. He is our peace, both when we believe that He is, and when we shall see Him as He is. We must observe that when He saith *I will give*, He adds *My peace*, wishing us to understand that it is such peace as He hath Himself, in whom there is no fighting, because He hath no sin. But the peace which He leaves us is rather to be called *ours*, than *His*. It is such peace as is consistent with the state in which we still say, *Forgive us our debts*. There is peace among ourselves forasmuch as we trust and love one another. But it is not full peace, because we do not see the thoughts of one another's hearts."

Ver. 28.—*Let not your heart be troubled*, &c. Christ adds this because He saw that the Apostles were sad at His departure, and faint-hearted on account of the hatred of the Jews, and the battles which were impending, says S. Chrysostom. Lest the wolf should attack the sheep when the Shepherd was absent, says S. Austin. Therefore He consoles them, and lifts them up, saying, "Be not troubled nor fearful because of My departure, as though ye were about to be sheep without a Shepherd. For I, as I have said, go away indeed to death, but I will rise again on the third day, *and then* I will come, *i.e.* I will return, to you."

If ye loved Me, &c. The apostles did love Christ, and therefore they were troubled at His going away. When therefore Christ says, *If ye loved Me*, He speaks after the manner of men. It is the way of consoling friends when they are sad at the departure of a friend. If you showed Me, O ye Apostles, what true and sincere love demands, ye would not grieve but rejoice at My departure, for My going away will be exceedingly profitable to Me, yea, and to you likewise. For I am going to the Father who is greater than I, *i.e.* I am going from consorting with men to God, from human misery and contempt to Divine felicity, exaltation, and glory. I am going to prepare a place for you, to which in due time I will bring you. So Cyril.

For My Father is greater than I. This was the great stronghold of the Arians, by which they sought to prove that the Son was not God, but the highest creature of God; but SS. Athanasius, Augustine, Basil, and the rest of the Fathers, admirably reply to them, that Christ is here speaking of Himself not as God, but as man. For as such He was less, not only than the Father, but even than the angels. And that Christ is speaking thus is plain from hence, that He gives the reason why He is going to the Father: *because*, He saith, *My Father is greater than I.* Now Christ goeth to the Father, in that, as man, He ascendeth into heaven. For as God He is alway in heaven with the Father. Wherefore S. Augustine saith, "He *went*, in that He was in one place: He remained, in that He was everywhere." That is, He went through His Humanity, He abode through His

Divinity. Therefore His Father was greater than He in respect to His Humanity, not His Divinity. The meaning then is, Ye must rejoice, O ye Apostles, at My departure, because I go to the Father, and ascend into heaven to greater honour and dignity, that I may obtain from the Father, for Myself and for you, the rewards of My Passion, even a seat at the Father's right hand, and the empire of the universe, the adoration of all the angels, and the conversion of all nations to My faith and worship : and for you the Holy Ghost and all His gifts, armed with which ye shall conquer the whole world for Me and for yourselves, and bring it with you to celestial glory. For those things, which are far greater than what ye have as yet seen and received, I will ask and obtain when I go to the Father.

Some fathers, moreover, in order to give a complete answer to the Arians, answer more subtilly, but intricately, that the Father is greater than the Son not only as He is man, but also as He is God, because the name of Father seems among men to be more honourable than the name of Son. For a father is the beginning and cause of a son. The Father therefore is greater than the Son, not in magnitude, nor time, nor virtue, nor dignity, nor adoration, but in respect of a certain honour amongst men, *i.e.* in respect of origin, because the Father is the origin of the Son. So S. Athanasius (*Serm. cont. Arian*), S. Hilary (*lib.* 9, *de Trin.*), &c. Although with reference to Divine things, filiation, from whence is derived the idea of sonship, is something as excellent and as honourable as is the idea of paternity in the Father. Indeed, as the Son hath from the Father that He is the Son, so in turn the Father hath from the Son that He is the Father. For the Father is He who hath the Son. Wherefore in this case, that passive origin which is in the Son is in itself as worthy and as honourable as that active origin which is in the Father. For it is as great to be Begotten God as it is to beget God. Therefore it is as great to be the Son as to be the Father. Lastly, each hath altogether in personality the same Divine Essence, the same majesty and omnipotence. Wherefore one cannot be greater than the other. "Greater," says S. Hilary, "is He

who gives by the authority of a giver, but He is not less to whom it is given to be One (with the Giver)." *Greater, i.e.* in the estimation of men, not of God. Wherefore Maldonatus thinks that Hilary and some others have conceded too much to the Arians. And Damascene (*lib.* 1, *de Fid.*) corrects them thus, "The Father is greater, not in nature, nor in dignity, but only in origin. (*See Suarez, lib.* 2, *de Trin. cap.* 4.) And in my opinion this was the teaching of S. Hilary.

Moreover, the analogy of the Divine compared with human generation is so entirely different as to refute the Arians. For in things human the father is greater than his son. 1st. Because he is prior, and senior to the son. 2d. Because he is greater in stature and bulk, for a grown-up man generates a little infant. 3d. Because he produces a nature numerically different from himself, which he communicates to his son. Wherefore he is greater than that nature as being its author. 4th. Because of his own free will he begets a son. For it was possible to him not to have begotten. But in things Divine the manner is altogether different. For the Father is greater than the Son neither in age nor size: neither does He beget a Deity different from His Own, but communicates to the Son the same Deity which He Himself has. Neither does He beget of His own will, so to say, but of the natural fruitfulness of the Divine Nature He produces a Son the equal of Himself, nor can He produce another. Lastly, S. Cyril, in the Council of Ephesus, proves that the Father is greater than Christ in so far as Christ is man, but not in that He is God, after this manner:—"We acknowledge Him (the Son) to be in all respects as the Father, to be incapable either of turning, or of change, and to have need of nothing, a perfect Son, like unto the Father, and differing from Him only in this respect that the Father is unbegotten. For He is the perfect and express Image of the Father. And it is certain that the Image ought fully to include all those things in which the Pattern itself, which is greater, is perfectly expressed, even as the Lord Himself hath taught, saying, *the Father is greater than I.*"

Ver. 29.—*And now I have told you*, &c. That is, and now I foretell to you My departure and death, My resurrection and return to

you, not that ye should condole with Me, and look after your own safety, but that, when ye see those things fulfilled, ye may believe that I foreknew and foreordained them all, and therefore that I submitted to death, not of necessity, but of My own free-will, for your salvation and that of the world, and therefore that ye may believe that I am the Messiah, the Son of God, the Saviour.

Ver. 30.—*I will not henceforth talk much with you*, &c. For this is not the time to speak much, but to conclude, for *the prince of this world*, to whom worldly men are subject, by sinning after their own will, *cometh*. That is, he cometh to take and kill Me. For Christ said this when Judas was approaching with the officers, who were sent by the chief priests to take Him.

But he hath nothing in Me, i.e. he cometh to take Me, but he hath no power over Me, because he will find nothing of sin in Me, nothing of that which caused Adam and his posterity to die. Wherefore he must unjustly bring death upon Me being innocent. And this I am ready to suffer, that by means of My unjust death I may despoil him of his power, and deliver men from his jurisdiction and tyranny. So Cyril and Chrysostom. The innocence therefore of Christ, and the death of that innocent One, hath delivered all of us, the guilty ones, from harm. And this was that supreme consolation of Christ, which He here brings home to the Apostles. Or, as Maldonatus puts it, "The devil cometh, to take and kill Me by means of the Jews, but in Me he hath nothing, *i.e.* he will not be able to overcome or destroy Me, as he hopes; for although I am about to die, I shall not do so through his power or strength, but of My own free choice, that I may fulfil My Father's will."

Ver. 31.—*But that the world may know*, &c. That is, "I will die, not compelled by the devil's servants, the Jews, but freely, out of love and obedience to the Father. For He hath given Me commandment to undergo death for the redemption of men. Wherefore so I do, submitting myself to death." So SS. Chrysostom, Cyril, &c.

You may say, Christ received commandment from the Father to suffer, to die, and to do the things which He did. Therefore He could not will the contrary, neither was He free, for had He done

otherwise He would have sinned. But Christ is impeccable by a twofold title,—1st, on account of His hypostatic union with the Word; 2d, on account of the light of glory, in that He seeth God. For Christ and the Blessed, because they clearly perceive that God is infinite Good, are so wholly ravished with His love that they cannot either love or will anything which is contrary or displeasing to Him. I reply: the hypostatic union with the Word made Christ impeccable in such manner that the office of the Word was to keep and preserve that humanity which was hypostatically united to Itself altogether sinless, lest the Word, or God, which upheld the humanity, should be said to sin. But the Word kept the humanity from sin, not by physically predetermining, so to say, the will of Christ, to obey the Father's commandment, but only by Its congruous grace, so continually preventing It, and sweetly directing and urging It, as It foreknew future conditional events, that Itself was (ever) consenting to this grace, and therefore was always freely subjecting Itself to the will of God, and never, even by venial offences, displeasing Him. Moreover, the light of glory constrained indeed Christ, forasmuch as He was blessed to subject Himself in beatific act to the will of God and the decree of death as perceived by this light to be His will. Yet it did not force Him, in so far as He was a wayfarer (*viator*). For as a wayfarer He had infused knowledge, as we have faith, according to which He was able freely to elicit acts of love and obedience, or not to elicit them, at His pleasure, as we of our free will are able to elicit similar acts. He therefore freely elicited that act by which, in obedience to the Father's commandment, He accepted the death of the cross, saying, "Lo! I come to do Thy will, O God" (Ps. xlvii.) Neither did the prior act determine *ex necessitate* the subsequent act, because they were altogether incommensurable, and of a different order. For the former is the act of one of the (already) Blessed, the latter act an act of one travelling to the country. See the Schoolmen.

Arise, &c. These words depend upon what went before, and are thus connected, "That the world may know that I love the Father, and am obedient to His commandment to suffer death, arise, and

let us go to the garden of Gethsemane where the Jews await Me to take and kill Me."

You will ask whether Christ actually rose from the table, and went out of the house towards Gethsemane, and in the way proceeded to utter the things which John records in the three following chapters: and that then, when they were ended, He passed over the brook Cedron, and entered the garden, where he was betrayed by Judas, and taken by the Jews, as John narrates, ch. xviii. 1, &c. Cyril and Augustine answer in the affirmative, and this is probable. Maldonatus and others, more probably, answer in the negative. They think that Christ did not go out of the house. They are of this opinion, 1st, Because John does not say so. 2d, Because Christ could not conveniently, with the apostles following Him, say all things in the way which are related in the three following chapters, so that they could hear and understand them. Christ saith therefore, *Arise*, because He did actually rise up from the table, and stood upon His feet, and bade the apostles do the same, that they might go away with Him to the mount of Olives. But, as dear friends are wont to do when they are saying farewell, and are hardly tearing themselves away from those they so tenderly love, so did Christ, as they were standing, resume a fresh and longer discourse, prolonging it until the 18th chapter. Then bringing it to a close, He went across the brook Cedron to the mount of Olives. For such is the wont of those who love when they are bidding their mutual good-byes. As Ovid says, when he is going away into exile (*lib.* 1, *Trist.*):

Thrice did I turn my steps,
And thrice the threshold gain:
To linger near with fond regret
My footsteps were full fain.

Farewell, farewell, I cried:
Words full of love I said:
Then, with a last fond kiss,
For ever from it fled.

Tropologically: when any arduous duty is decreed by God, or ordained by our superiors, such as a dangerous journey, death, or

martyrdom, let us generously and with alacrity offer ourselves to God as victims of charity and obedience, and freely meet the danger, saying with Christ, *Arise, let us go hence.* For he who breaks the first onset of fear, by boldly meeting it, has overcome half the difficulty, and will easily vanquish the remainder. Daily experience proves that "He has accomplished the half of a deed who has well begun."

CHAPTER XV.

1 *The consolation and mutual love between Christ and His members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you. The servant is not greater than

his lord. If they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin ; but now they have no cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me :

27 And ye also shall bear witness, because ye have been with me from the beginning.

Ver. 1.—*I am the true Vine.* The Greek has a double art. ἡ ἄμπελος ἡ ἀληθινή, *the vine the true.* The Syriac is, *I am that vine of truth.* Christ here sets forth the parable of the vine and the branches with this end and view, to teach the Apostles that they must abide in His faith and love, and not depart therefrom in consequence of His impending passion and death. That this is the great object of the parable is plain from the ninth verse more especially, *Abide ye in My love.*

Christ here compares Himself to a vine, not as He is God, as Arius maintained, trying to prove that the Son is inferior to the Father, as being the Husbandman, but as man. For so men are grafted into Him as branches. For they are of the same nature and kind as the Vine. Wherefore S. Hilary says (*lib.* 9, *de Trin.*), "Christ to this end assumed flesh, that we fleshly men might as branches be grafted into Him as the Vine." But yet the flesh of Christ would not have had that power of producing vine-branches, *i.e.* faithful and holy people, unless the Godhead had been united to it. Wherefore Cyril says that Christ was the Vine by reason of His Godhead. And S. Augustine saith, "Although Christ would not have been the Vine except He had been man, yet He would not have bestowed His grace upon the branches unless He had been God."

You will inquire why Christ compared Himself to a vine rather

than to an apple, or nut, or some other tree? S. Athanasius (*Disp. cont. Arian.*) and others reply, On account of the many qualities of the vine in which it excels other trees, and which admirably fit it to be a type of Christ. These are—1st, Its most abundant fruit: for it is the most fruitful of all plants. To this David refers (Ps. cxxviii.): "Thy wife shall be as the fruitful vine." 2d. On account of the sweetness of its fruit. 3d. On account of wine, which is made from its fruit, and which makes the heart glad, and which produces many effects which may be likened to the fruits of the coming of Christ. 4th. Because of all plants in comparison with the size of its stem it most widely diffuses its branches. By which the extension of the Church is signified, as it is said in Ps. lxxx., "She spread out her branches unto the sea, and her boughs unto the river." 5th. The vine has sweet-smelling flowers, and very broad leaves, with which it gives shade to other plants. Now the leaves of Christ are the external graces of preaching, conversing, &c.

6th. The wine from old vines is best, and the wine from those more recently planted is the most abundant. Some vines live for more than 200 years, and then have the flavour of wild honey.

7th. No tree has more durable wood than the vine.

Lastly, vines need very assiduous culture. It is necessary to dig, to plant, to drain, manure, to prune. Thus, too, does the Church, or a holy soul which is grafted into Christ the Vine, require great and constant care.

Moreover, there were two peculiar and chief reasons why Christ here compares Himself to a vine, rather than to any other tree. The first was that Christ had just previously instituted the Eucharist, and under the species of wine had given the Apostles His Blood to drink, and had left It to be drank by the faithful throughout all ages, that they might glow with His love as with new wine, and overcome all temptations. Wherefore, since shortly before He had admonished the Apostles to persevere in His love, even when they saw Him betrayed by Judas, and crucified and slain, so now He inculcates the same by the parable of the vine, thus: As the branch always inheres in the vine, and cannot be torn from it by cold or

tempest, so that it should not bear fruit; so likewise do ye, O My Apostles, abide in My love, neither do ye fall away from believing in and loving Me because of My passion and death, for so will ye bring forth great and abundant fruit.

The other reason was because Christ was now going to His passion and death upon the cross, which the vine with her grapes very excellently represents. For as the choice wine is expressed from the trodden grapes, so also from Christ trodden in the winepress of the cross was expressed the blood which redeemed the world. Christ here alludes to what Jacob foretold concerning Him (Gen. xlix. 11), "Binding His colt to the vine, and to the grape-tree, O my son, His she ass. He shall wash His robe in wine, and His cloke in the blood of the grape. His eyes are more beautiful than wine."

Hence St. Hilary says, "Rising up to the consummation of the sacraments of the Passion, He sets forth the mysteries of corporeal assumption, by which, as though we were branches, we dwell in the Vine."

See St. Bernard's Treatise on the Passion (if indeed it is his work, for the style is different), on the words, *I am the true Vine*, when he says among other things, "The vine is wont to be propagated by slips, not sown; so Christ is the Vine begotten of the Vine, *i.e.* He is God begotten of God, the Son of the Father. But that He should bring forth more fruit, He was planted in the earth, *i.e.* was born of the Virgin Mary." Thus he adapts all the circumstances of the vine to Christ. "How," he says, "was the glory of Christ cut off? with the knife of ignominy. His power? with the knife of humiliation. His pleasure? with the knife of pain. His riches? with the knife of poverty." In the 4th chapter he treats of the bonds of the vine, and applies them to the cords with which Christ was bound when He was taken, and when He was bound to the pillar and beaten: also to the crown of thorns with which the Jews bound His head, also to the iron nails with which He was bound to the cross. In the 5th chapter he treats of the culture of the vine; in the 6th of the leaves of the vine, which are very broad, and which he explains

of the words of Christ, especially His seven last words which He uttered on the Cross. For they as it were by their shadow protect and comfort us in every time of temptation.

You will ask further, why Christ is called the *true* Vine? Euthymius answers, Because He brings forth the fruit of truth. The same Euthymius says, Because He is the excellent, incorruptible, and spiritual Vine.

I would say that Christ is called *the true Vine*, because He truly has the nature, properties, and qualities of the vine. For as a true vine produces true branches and true grapes, so does Christ bring forth true believers and true virtues by His grace, which He instills into them by His wine-bearing sap. Thus then He is called *the true Vine* not corporeally, but spiritually. *The true Vine* therefore is opposed to the false and deceitful vine—that which has the appearance but not the nature of a vine, which produces not grapes but wild grapes. Such are the vines of Sodom, which produce grapes fair in outward sight, but when you touch them, they crumble into dust and ashes, as Josephus testifies (*lib.* 2, *de Bell. c.* 5). Such like vines were the Jews, revolting from God to idols and sin. These are spoken of Deut. xxxii. 31, "Of the vine of Sodom is their vine, and of the suburbs of Gomorrah: their grapes are grapes of gall, and of a most bitter cluster: their wine is the gall of dragons, and the deadly vemon of asps."

2d. Christ is the true, special, and perfect Vine, compared with whom all others are not true vines, but only shadows. So Christ is called true Light, true Life, true Bread, because He shines, quickens, nourishes, more really than any corporeal light, life, or bread. Christ therefore is *the elect Vine*, Heb. *Sorec*, *i.e.*, the singular and chiefest Vine, of which Isaias speaks chap. v. This hath propagated its branches of faith and the Church throughout the whole world, and every where produces grapes, *i.e.* troops of Martyrs, Virgins, Confessors, and all Saints, according as it is said (*Zach.* ix. 17), "For what is His goodness, and what is His beauty, unless the corn of the elect, and the wine that bringeth forth virgins?" (*Vulg.*)

And My Father is the Husbandman, i.e. the Vindresser. For it is He who has planted Me as it were a Vine in the earth, and who prunes My branches, *i.e.* the Apostles and the rest of the faithful, cutting off the worthless, purging the fruitful that they may bring forth more fruit. Listen to S. Augustine (*de Verb. Dom. secund. Joan. Serm.* 59), "We honour God by worship, not by ploughing: and God honours us by making us better. For He by His words extirpates the evil seeds from our hearts. He opens our hearts as it were by the plough of His word, He sows the seed of His precepts, He expects the fruit of godliness."

The Arians made the following objection: The vine and the husbandman have a different nature. Since therefore God the Father is a Husbandman and Christ a Vine, Christ cannot be God. Athanasius, Basil, and Ambrose answer them by saying that Christ is the Vine according to the human nature which He assumed, and so far is of a different nature from the Husbandman, *i.e.* God the Father. Again, although we grant Christ to be the Vine according to the Godhead, even so they gain nothing. For in the comparison of things that are like, not identity or similarity of nature is to be looked for, but that in which the likeness consists. For similitudes are commonly of a diverse and dissimilar nature, but they are compared in some quality in which they agree. There is a similitude between a vine and a husbandman, not in respect of their nature, but in respect of the branches and the fruit, that is to say, the grapes which they bring forth.

Ver. 2.—*Every branch:* Christ says nothing about the Vine itself, but only speaks of the branches, because Christ the Vine is self-sufficing. But the disciples have need of much help and culture from God. So Chrysostom.

Every branch in Me, &c., *i.e.* every Christian who by faith and baptism has been as it were a vine-branch grafted into Me, if he bear not the fruit of good works, God the Father will take him away, *i.e.* will cut off from the Vine the unfruitful and worthless branch. This He does both by secretly severing him from the communication of the Spirit and grace of Christ, and also by publicly separating

him from Christ by means of excommunication, or by permitting him to fall into heresy. And thus in death He separates him from the company of Christ and His saints. But He will purge him who is bearing fruit from too great luxuriance of leaves, from insects, and from every evil thing, *i.e.* from the love of the vanity and the filth of this world, that he may bring forth more fruit. Christ is speaking primarily of the apostles, then of all the faithful. For so God the Father had just before separated Judas the traitor from Christ and the other apostles, compelling him to depart out of their house and family. But He purged Peter and the other apostles from too great love of this life, and from the fear of the Jews, through which, when Christ was taken, they either denied Him, or fled. He did this when He sent down upon them the Holy Ghost at Pentecost. He cut off that sinful love and fear, and so filled them with the love of God that they did not fear the threats of the Jews.

Now the *pruning-hook* or *knife* by which God purges the vine-branches, *i.e.* the faithful, is, 1st. The word of God, whence He adds, ver. 3, *Ye are clean through the word*, &c. For the word of God teaches us, and stirs us up to cleanse our minds from filth. 2d. The *pruning-hook* is tribulation, affliction, persecution, poverty, hunger, and such like. For those things call us away from the love of the world, and constrain us to flee to the love of God. Listen to S. Gregory (*lib.* 7, *epist.* 32): "The fruitful branch is said to be purged, because it is pruned by discipline that it may be led to richer grace."

3d. *Pruning-hooks* are illuminations, terrors, rebukes, which God sends into the minds of the faithful, to purge out of them the hindrances of their faults. Thus was S. Jerome rebuked, yea scourged by God, because he applied himself more closely to the study of Cicero than to the Holy Scriptures. Hear what he says in his 22nd. Epist. to Eustochium: "I was hurried in spirit before the tribunal of the Judge, where there was such excess of light, and the lightnings so shot from those that stood around, that I fell to the ground, and durst not look upward. Being asked concerning

my profession, I replied that I was a Christian. Then spake the Judge, and said, Thou liest: thou art a Ciceronian, not a Christian. For where thy treasure is, there also is thine heart. Immediately I became dumb, and amidst the blows, for he commanded me to be beaten, I was yet more tormented with the fire of my own conscience, remembering the verse, Who will confess to Thee in hell? Thus I began to cry and to howl, saying, Have mercy upon me, O Lord, have mercy upon me. I declare to you that my shoulders were livid, and that I felt the blows after I awoke. And from that time forward I was more zealous in reading the Divine writings than I had been before in reading those of mortal men."

From what Christ here says, the necessity together with the power and the integrity of good works, and that faith alone does not suffice for salvation, as the heretics say, is plainly manifest. For Christ here requires the fruit, and unless He find it, He threatens every vine branch, *i.e.* every professing Christian, with cutting off from the Vine, and everlasting damnation. Wherefore they were in error who said that perfect men were not under obligation to do good works. For Christ's words *in Me* are strong against them. As though He said, It is a disgraceful thing that any one believing in Me should not bring forth the fruit of charity and other virtues, but should be lazy and slothful.

2d. It is plain that Luther is in error when he says that all the works of the faithful are sin, because they emanate from innate concupiscence, and are not done in perfect charity. For if this were true, Christ would not require them, nor call them *fruit*, but rather condemn them as poison. (*See Council of Trent, sess.* 6, *can.* 25).

3d. It is plain that Luther equally errs when he says that faith is lost by every mortal sin. This, too, the Council of Trent condemns. For Christ here speaks of a believer who abides in Him by faith, and yet has not the fruit of charity. Such a one therefore hath faith, but not charity.

Ver. 3.—*Now ye are clean through the word*, &c. This is the pruning-hook with which God the Father καθαίρει, *i.e. purges* and *cleanses*

His apostles, that they may be καθαροὶ, *i.e. pure* and *clean*, as the word of Christ. For as S. Paul says (Heb. iv.), "The Word of God is living and powerful, and more penetrating than any two-edged sword, and reaching even to the dividing of soul and spirit, and of the joints and marrow." The meaning then is, My word, *i.e.* My doctrine which I have taught you, that ye may obey and believe it, is that *pruning-hook* which has purged you from error and sins, and has made you clean, holy, and pleasing to God.

Christ is speaking especially of His speech after the Last Supper, which had immediately preceded. For, as Toletus rightly perceived, this discourse inflamed the hearts of the disciples, who were already bearing fruit in Christ, and purged them by grace and love that they should bring forth more fruit.

For by this discourse of Christ the Apostles were purged from a certain *ignorance*. For Peter knew not whither Jesus was going. Thomas knew not the way. Judas asked to see the Father. The Lord pruned away this ignorance. They were also purged from *vain confidence*. For to Peter, their chief, it was said, Thou shalt deny Me thrice. They were purified from a sort of *carnal affection*. For they were too much addicted to reliance upon the sensible presence of Christ, desiring always to possess it. But now they hear that the Lord is going away to the Father, and that they must remain. They were purged from *faint-heartedness*, which made them almost despair of their own salvation when Christ should have departed. There were many other imperfections which the Lord pruned from His disciples on this night of the supper.

Ver. 4.—*Abide in Me*, as branches in the Vine, not dry and fruitless by faith only, but as bearing fruit and living by love with zeal for good works. *And I in you.* This clause is partly a promise of Christ, meaning, "If ye abide in Me by faith formed by love, I promise you that I will for My part abide in you, as the Vine remains in the vine-branches by a constant influx so as to afford them vital sap and nourishment for the production of grapes. In like manner I will supply you with the Spirit of grace to produce good works of charity and all virtues." So S. Augustine, Bede,

and Euthymius. The clause is partly also a precept, meaning, "Take heed that ye abide in Me, and I then will abide in you, for without Me ye can do nothing. And this ye will take care to do if ye abide in My love. For so ye will bring about that I in like manner shall abide in you by My grace. And I will cause My Spirit continually to flow into you, by which ye shall grow and increase in spiritual life, and make advancement in spiritual works." So Toletus and others. Hear S. Gregory, in his exposition of the 6th penitential Psalm, on those words, "My soul hath waited on His words:" "Where must we abide except in Christ? Houses will fail, palaces crumble into ruin, cities be destroyed to their foundations, castles fall, heaven and earth pass away, but the Word of the Lord remaineth for ever: let us then abide in Him who abideth eternally."

This is Christ's summing up by which He exhorts His disciples to abide in Him, and persevere in His love and doctrine. This He proceeds to maintain by giving seven reasons. Here is the first:—

As the branch cannot bear fruit, &c. That is, as a vine-branch draws life and sap from the vine for producing grapes, so also do ye draw life and the spirit of grace from Me to bring forth good works which may deserve eternal life. From this passage then it is plain that a man cannot of himself, nor by his own natural powers, not even externally from human teaching, or personally, draw the power of bringing forth good works. It must flow from the inward grace of Christ. This applies especially to good works beyond the power of nature, and the effect which such works have of meriting increase of grace and glory. For the vine-branch hath nothing of itself, but draws all its sap, efficiency, and power of producing grapes from the vine. Thus the Council of Trent defines, and explains this passage (*sess.* 6, *cap.* 16), and adds the reason: "For since Christ Jesus is Himself the Head to the members, and as the Vine to the branches, He causes virtue continually to flow into them that are justified, which virtue always precedes their good works, accompanies and follows them, and without it they are not able in any manner to be pleasing to God, and meritorious. It must be believed that nothing

more is wanting to those who are justified whereby, in those works which are done in God, they may fully satisfy the Divine law according to their condition in this life; and they should be truly believed to have merited to attain eternal life in its own time, if indeed they have departed in a state of grace."

Calvin objects: man has not free will, nor does he by it co-operate with grace, but grace alone does the whole work. For as the vine-branch draws all the juice of its grapes from the vine, and has no juice of itself, so does a man derive all his power of doing good works from grace. And by consequence, he hath nothing of himself wherewith to co-operate with grace, or which he can communicate to the work which is done by grace. I reply, 1st. By denying the consequence. For indeed in similitudes all things are not similar, so that they might or can all be applied to the thing compared, but the similarity must be reserved for what is intended to be the likeness. Christ therefore in this place makes His simile to consist only in this, that as the vine-branch derives all its vigour and sap for producing grapes from the vine, so likewise must a believer draw from the grace of Christ all the nutriment and power needful for producing supernatural works. But there is this distinction to be drawn, that a man, inasmuch as he is a rational being, co-operates with grace, and that freely. This the branch in the vine does not do, because it is but a piece of wood devoid of reason. Now it is the result of man's free co-operation that a good work is a free and human work, even as it is because of the influx of grace that such a work becomes supernatural, worthy of God, and pleasing to Him.*

2d. I deny the antecedent: for that a vine-branch, in addition to the vigour and the sap which it derives from the vine, does of its own nature contribute something to the production of grapes is plain from this, that if some other non-fruitbearing branch, or one bearing a different kind of fruit, as apples or cherries, were grafted into the

* I cannot help appending a word of admiration for the clear, beautiful, lucid manner in which à Lapide shows how man's free will co-operates with grace in the performance of good works. (*Trans.*)

vine, it would either produce nothing, or else would produce apples or cherries, not grapes. That it produces grapes, therefore, comes from its being a vine-branch.

I confess, however, that the co-operation itself of free-will is also of grace in this sense, that unless free-will were prevented, lifted up, strengthened and stirred up to co-operation by grace, and unless it had auxiliary and co-operating grace, it could not co-operate, or do anything. This is the same reason by which Christ stimulates His Apostles to abide in Him.

Ver. 5.—*I am the Vine*, &c.—That is, him who abides in Me by faith formed by love I likewise will love, and imbue with My spirit. *This man bears much fruit*, i.e. of good works, by which he continually merits an increase of grace and glory. Hence the Councils of Milevis and Orange condemn the Pelagians for saying that we have from God to be men, but from ourselves to be just. Such, S. Augustine (*Tract.* 21) says, are not the upholders but the destroyers of free-will. He thus sums up against them, "He who thinks that he bears fruit of himself is not in the Vine: he who is not in the Vine is not in Christ: he who is not in Christ is not a Christian."

For without Me (not only by general and natural, but by special and supernatural prevenient and co-operating grace) *ye can do nothing*, i.e. in the way of fruit, which is the fruit of the Vine, i.e. of Christ, or grace going before. That is, Ye can do nothing worthy of eternal life, or grace, or merits, as the Pelagians held, who supposed that good and meritorious works could be done absolutely by free-will, though more easily by grace. But Christ did not say, without Me ye will have *more difficulty* in doing good, but, ye can do *nothing*. Listen to the Council of Orange (cap. 7), "Whosoever shall say that we can think or choose any good thing pertaining to everlasting salvation by the force of nature, or can believe the preached Gospel without the illumination and inspiration of the Holy Ghost, is deceived by the spirit of heresy, not understanding the voice of God, speaking in the Gospel, *Without Me ye can do nothing*." And how this should be understood the Council seems to explain, saying (ch. 9), "It is of the Divine gift both that we have right thoughts,

and that we keep our feet from falsehood and unrighteousness. For as often as we do good, God is in us, and with us, since He works that we may work."

Moreover, Calvin foolishly thinks that by the expression *nothing* the co-operation of free-will is taken away. Rather it establishes free-will. For if we can do no good supernatural work without Christ and His grace, it follows that with His grace we can do good works. As the Apostle says, "I have laboured more abundantly than they all, yet not I (not by my own power), but the grace of God which was with me."

Lastly, some Catholics falsely infer from those words of Christ, *without Me*, &c., that all the works of unbelievers who have not the faith and grace of Christ are sins. For the expression *nothing* refers to works of Christ's grace, not to works of nature. Therefore unbelievers are able to do such natural works as honour parents, feed the hungry, do good to their neighbours, but not such as pertain to the grace of Christ, or those which are fruitful for meriting eternal life. For between grace and sin stands nature, or a natural good deed, which is not sin, nor yet a work of grace.

Ye are the branches. Cyril observes that we are joined to, and inhere in Christ as branches in the vine, as well spiritually, by faith, hope, and charity, as corporeally, in that the vine is Christ's Humanity, of which we are branches on account of the identity of the human nature, especially in the Eucharist, in which we are joined and commingled with Christ, not only as branches to the vine, but also as melted wax commingled with other melted wax. Wherefore as Christ spoke of the Eucharist (ch. vi.), saying, "Except ye eat the Flesh of the Son of man, ye shall not have life in you," so here He speaks concerning the vine and its branches, *If any one abide not in Me, he shall be cast out as a branch, and be withered*, &c. And Jeremiah says (ch. ii.), "I planted thee an elect vine, a wholly true seed, how then art thou turned for me into a perverse, strange vine?" Christ therefore is called "the true (Hebrew *neeman*) Vine," *i.e.* the faithful, sincere Vine, because He never forsakes His branches, nor

leaves them without His inflowing, but continually instils into them the sap of wine, that they may produce true grapes, and the wine of charity, grace, and glory.

6. *If any one abide not in Me*, &c.—That is, just as the unprofitable branch is cut off from the vine, and cast outside the vineyard, where it altogether dries up, and is gathered into bundles, and cast into the fire, and straightway burned, so in like manner the Christian who does not abide in Me by faith and charity, shall, after death, be cast out of doors, *i.e.* be separated from the Church of the faithful, who are the members of Christ. And then he shall wholly be withered, *i.e.* shall be deprived of all the good sap of grace, and shall be gathered by the devils with the rest of the reprobate, that he may be cast into the fire of hell, there to burn everlastingly. Now every word expresses a punishment. They must therefore be considered separately.

The first punishment is, *he shall be cast out of doors*, i.e. from Christ, from God, and heaven, from the company of the angels and the saints.

The second, *he shall wither*. For in this life sinners often retain faith and hope, often feel the illumination of grace and Divine impulses to repentance, are often warned by preachers and others to amend their lives; and they often do works morally good. For they remain in Christ as the Vine, and do drink from Him some of the sap of goodness. But after this life, being cut off from Christ, they cannot derive any sap of grace, but all God's gifts will be taken away from them (Luke xix. 26), so that they are fit for nothing but to become the fuel of hell.

The third is, *they shall gather them*. By this it is meant that the reprobate are to be gathered together into bundles, that they may be thrown into the fire, from which they will never be able to deliver themselves, according to the parable (Matt. xiii. 41) At the same time it is signified that their reason will be bound, and their freedom of will taken away, so that henceforth they will not be able either to will or to do any good thing.

Fourthly, *they shall cast them into the fire*, namely into hell, burning

with fire and brimstone, where the smoke of their torment goeth up for ever and ever.

Fifthly, *shall burn*, i.e. shall immediately begin to burn everlastingly. This ends the third reason of Christ by which He exhorts His disciples to abide in Him. The fourth derived from the reward comes next.

Ver. 7.—*If ye shall abide in Me*, i.e. if ye shall persevere in My love and grace, *and My words in you*, in your memory, that you constantly call them to mind, and in your will, that you love them, and in works, that ye always fulfil My commandments, *Ye shall ask what ye will, and it shall be done for you;* because ye will ask nothing except according to My will. In truth ye will ask nothing except what ye know is pleasing to God, and will be for the advancement of His glory and your own and your neighbours' salvation. For abiding in Jesus, *i.e.* the Saviour, they can only wish for what pertains to salvation, as S. Augustine says. For the branch which exists in the vine, if it could ask for anything, would ask for nothing else but to be kept in the vine, and by the influx from it to produce grapes. Thus the righteous ask to be kept in the grace of Christ, and to do good works, and this they obtain. For if they should ask anything carnal, vicious, disgraceful, injurious, or unprofitable, they would ask what would be displeasing to Christ, and forbidden by Him. Therefore they would offend Him, and so could not abide in Him, nor obtain what they asked. Wherefore S. Augustine says, Christ's words in this place have to do with the prayer which He taught us (Matt. vi. 9). Let us not depart from its spirit in our prayers, and whatsoever we ask shall be done unto us.

Ver. 8.—*In this is My Father glorified*, &c.—That is, is about shortly to be glorified after My death and the coming of the Holy Ghost. This is the fifth reason by which Christ urges His disciples to abide in Him and His love, because, that is, it will conduce to the great glory of God. "Abide in Me and My love, because by so doing God the Father will be glorified, *that* ye may bear much fruit," *that* being used in the sense of *if*. Abiding in Me, ye will bring forth much fruit, even a mighty harvest of souls, and the conversion of the whole world. *And that so ye may be made My disciples*, namely, perfect and

exemplary disciples. For they were already Christ's disciples, but novices, and imperfect. He means, Ye shall glorify God the Father if ye abide in Me, and preach My faith to the whole world. For by this means ye shall take away the idolatry of all nations, and bring in everywhere the worship of one God in true holiness. And this will be the greatest ignominy to Satan, and the greatest glory to God. For the conversion of the nations will not be your work, but God's, who will bring it about by His grace. "For by whom shall we bring forth fruit, except by Him whose mercy preventeth us?" saith S. Augustine.

Again, *that ye may become My disciples*, may mean my imitators in zeal and preaching the Gospel. A disciple is put for an imitator, because it is the part of a disciple to imitate his master. And so the disciples did imitate Christ, by giving themselves up even unto death to preach the Gospel.

Ver. 9.—*As the Father hath loved Me*, &c.—This is the sixth reason by which Christ stirs his disciples up to persevere in Him and in His love and faith. The word *as* does not imply equality, but similitude of love. For the Father loveth Christ far more than Christ loveth us. The meaning therefore is, As God the Father hath loved Me as man without any merits of mine freely before all others, and hath raised me to the Hypostasis of the Word, that I should be the Son of God, the Saviour and Redeemer of the world, and therefore not a natural vine but a Vine of salvation, so in like manner have I freely chosen you before other men, without any merits of your own, and raised you to the Apostolate, that ye should be made very near to Me as branches to the Vine, and that I through you should work out the salvation of all nations. Take heed therefore that ye abide in this My love. And this ye will do by loving Me and keeping my commandments. For so ye will deserve to be loved in return by Me, and be by Me constantly endowed with the benefits of which I have spoken. So S. Augustine.

Observe here, that Christ's predestination, election, love, and grace are the means, the end, and exemplar of our predestination, election, love, and grace. See what I have said on Rom. i. 4.

Abide ye in My love; take care that I always love you. For it is a great thing to be loved by Christ. It is the fount and the cause of all graces. This is the active sense of the word *My*. But Rupertus here takes the *love of Christ* in a passive sense, meaning, abide in My love, advance in My love. This is an apposite, but not the direct meaning. It is inferential, thus, Take care that I love you. And this ye will be careful about if ye proceed to love Me. For I love those that love Me. Wherefore as the Father greatly loves Me, and so works through Me so many miracles and the salvation of the world, so also do I exceedingly love you, and therefore heap upon you so many benefits, gifts, and apostolic graces. Take heed then that ye continue in this My love and My grace. For so shall ye receive a daily increase of gifts from Me. Perceive from this the excellence and Divine virtue of love and affection. As Climacus says (*Gradu* 30), "I contemplate faith as a ray of the sun, charity like its orb in its fulness. Charity from its own very nature is likeness to God, so far as mortals can attain unto it. As regards its efficacy it is a sort of intoxication of the soul. Lastly, as regards its properties, it is the fountain of faith, the abyss of a just and patient mind, a sea of humility.

10. *If ye keep my commandments*, &c. If ye advance in loving Me and keeping my commandments, ye shall abide in My grace, favour, and affection, so that I shall proceed to heap My love and favours upon you.

Ver. 11.—*Even as I have kept My Father's commandments*, &c. That is, as I proceed to obey the Father's commandments, and to preserve His grace and love towards Me. Hear St. Augustine: "Love precedes the keeping of commandments. For he who loveth not hath nothing from whence he may keep them. In what therefore He here saith He does not show from whence love is generated, but how it is shown, that no one may deceive himself by saying that he loves Him when he keeps not His commandments. This, however, must be referred to the love wherewith He loves us, thus: By this ye shall know that ye abide in the love with which I love you, if ye keep My precepts, not indeed that we first keep His commandments

in order that He may love us, but that unless He loved us we could not keep His commandments. This is the grace which is plain to the humble, but hidden from the proud."

Prior therefore is that love of God which is the cause of love in us, and of the keeping His commandments. And this in turn is the cause of God's love towards us being maintained. So fire kindles and burns wood, and by its ignition is preserved and lasts.

Ver. 11.—*These things have I spoken unto you*, &c. This is the seventh and last reason of Christ, by which He persuades them to abide in His love and charity. Because in so doing they would give great joy both to Christ and to themselves.

You will ask, what is this joy? 1st. Jansen explains thus, These things I have said unto you that your joy may be always like unto mine. My joy is because I am loved of My Father. Do you so keep My commandments that ye may be always loved of My Father and rejoice, and that thus your joy may be full through My Resurrection and the sending of the Holy Spirit.

2d. S. Cyril explains, These things have I spoken unto you that ye may have joy in those things in which I have joy, namely, in labours and perils endured for the salvation of mankind.

3d. S. Augustine expounds of the joy which God had from eternity at our salvation, thus, "These things have I spoken unto you that what has been from eternity, a cause of joy to Me, namely, grace and salvation, may be in you. And that your joy which you have in My company may be fulfilled by your gradual advancement to everlasting felicity." And he again says, "What is that joy of ours which He says is to be full, but to enjoy His company? He indeed had perfect joy over us when He rejoiced in His foreknowledge and predestination of us. But that joy was not our joy, because we were not yet in being. This joy began to be in us when He called us. It begins to be in the faith of those who are born again: it shall be full in the faith of those who rise again."

4th. And most plainly, Christ here brings His disciples a twofold joy as a reward. The first joy is His own, the second that of the disciples. The meaning is, These things have I spoken unto

you that in doing them ye may give Me joy. For parents and masters rejoice when they see their children and scholars act aright in obedience to their commands. This is the meaning of, *that My joy may be in you*, namely, that I may rejoice at your conformity to My will. As S. Augustine says, "What is the joy of Christ in us save that wherein He deigns to rejoice concerning us?" The second joy is that of the disciples, concerning which He says, *And that your joy may be full.* This was the joy which the disciples had in Christ, that they were His disciples. Christ has reference to the explanation which He subjoins to the parable of the vine and its branches, *Abide in Me, and I in you.* The meaning is, Like as the vine, if it could rejoice, would rejoice because its branches abode in it, and bore fruit, and as the branches for their part would rejoice because they adhered to the vine, and derived sap from it to bring forth grapes, so likewise if ye, O ye disciples, abide in Me, the true Vine, by love, and I also abide in you by the continual influx of the Spirit of grace for the bringing forth of good works, then shall I have joy in you thus cleaving unto Me, and ye shall have joy in Me because ye derive from Me grace and the Holy Spirit for the conversion of all nations. And this joy shall gradually be fulfilled here, but shall have its perfect consummation in eternal glory.

Lastly, the words *in you* may be taken simply, just as they stand, thus, *These things have I spoken unto you*, that My joy with which I rejoice concerning the glory of God and the salvation of the whole world to be accomplished by Me, I may transfuse into you as My Apostles and fellow-workers; and that this joy may increase as your labours and your fruit increase; until it be fulfilled in this life, but yet more completely in the life to come. For My good is your good, as the good of the Vine is the good of its branches.

This meaning seems the simplest, and is therefore sound. The words, *That my joy may be in you*, are exactly as if He said, That My joy may flow into you, may be communicated to you, and so be made your own.

Admirably saith S. Bernard (*Epist.* 114), "Verily that is the true and only joy which comes not from a creature, but from the

Creator, and which no one shall take away from him who possesses it. Compared with this all other gladness is only sorrow; all other pleasantness is pain, all sweetness bitter, all beauty but as ugliness." And elsewhere he says, "A sure sign of the indwelling of the Holy Ghost in the soul is spiritual joy." For the soul which exults in God exults because God inhabits it.

Ver. 13.—*This is My commandment*, &c. The Greek is emphatic with the double art., ἡ ἐντολὴ ἡ ἐμή, i.e. *My precept, even Mine.* This is to be referred partly to the words, *if ye keep My commandments*, partly to, *in My love*, which is the scope of the whole parable from the beginning of the chapter to this place. The meaning therefore is, I have commanded you to keep My precepts, among which know ye that the chief is this, *that ye love one another as I have loved you.* Again, I have bidden you, *Abide in My love*, i.e. continue and persevere in loving Me. And this ye will do if ye love one another, and bestow your kindnesses and offices of charity upon your neighbours. For ye can bestow nothing upon Me, but whatsoever ye shall bestow upon them, I shall account as bestowed upon Myself as the Parent of all. Wherefore He calls this "*My* commandment." There is an allusion to His words in xiii. 34, *A new commandment I give unto you*, &c. For what He here calls *My* commandment He there calls a *new* commandment. For He gives this precept to all Christians. For all were represented by the Apostles. For Christ willed by the Apostles and their successors to convert the whole world. He bids them therefore that out of love to Him they should love and seek the salvation of all nations, should expend all their faculties and labours upon that work, undergo all perils, sustain all persecutions, and lastly, should shed their blood for it. For so He loved them and all other men that He gave His life and endured the death of the Cross for them. Moreover, this precept in the first place concerned the Apostles, because Christ by them was about to accomplish His own work of preaching throughout the world. Wherefore it was the duty of every one to co-operate with and assist every other. For this union and mutual co-operation of many was most efficacious for overcoming all difficulties, and converting all nations however

barbarous. And so we see the same thing at the present day in Religious Orders and in Religious and Apostolic men united among themselves. Thus it is said (*Eccles.* iv. 12.), "A threefold cord is not quickly broken."

This example of Christ was followed by S. Elizius, who died in the year 665. This was his last admonition to his people, as Sigobert testifies in his Chronicle: "If ye would pay me back my love for you, keep the commandments of Almighty God. Always breathe after Jesus Christ. Fix firmly His precepts in your minds. Love His name even as I have done."

Ver. 13.—*Greater love hath no man*, &c. Christ here sets forth the manner and terminus or extremity of His love wherewith He loves us, and of that wherewith He wills that we should love one another. As though He said, I have supremely loved you, therefore I require the same of you, and have a right to ask it, that ye should supremely love one another. For the highest and supreme love is that in which a man not only gives his substance, but his life, that is, freely offers and lays it down for his friends. This I do for you, *i.e.* I will presently lay down My life for you. Do you therefore in like manner give your lives for your friends and neighbours in such a manner that ye do not refuse, but welcome, all labours, perils, persecutions, and every kind of torment and death for their salvation.

You may say, it is greater charity if any one lay down his life for his enemies than that he lay it down for his friends. Some reply to this by saying that the meaning is, There cannot be among men a greater love than to die for a friend, but Mine is a greater love for you, because I die for My enemies. To say *for enemies* was unnecessary, for it is never done among men. Whereas the friendship of Pylades and Orestes in being willing to die for one another is the theme of every one's praise, as something exceeding rare. And this is S. Paul's argument (*Rom.* v.): "For scarcely for a just man doth any one die: but perchance some one would dare to die for a good man. But God commends His love to us," &c.

1st. And better Ribera and Toletus explain: The compari-

son here is not between friends and enemies, but between the acts of friendship, thus: Among all the acts and offices of friendship, none is greater than this, that any one should lay down his life for his friend. This I am about to do for you, who are My friends if ye keep My commandments.

2d. And most fully: friends are here called not those who love, but those who are loved, such as may even be enemies. It means, greater love there cannot be than his who dies for his friends, *i.e.* for those whom he loves and accounts his friends, even though they in fact be not his friends but his enemies. Thus Christ laid down His life upon the Cross for all men, who at the first were sinners and therefore his enemies. But many of them, through that death of His, and the grace which floweth from it, have been justified, and so become His friends and disciples. The Apostles and Apostolic men following Christ have done the same. And all Christians whatsoever ought to do the like, namely, when the salvation of a neighbour's soul is in peril, to expose their lives to rescue it, even though the neighbour be an enemy.

You may urge, Why then does Christ call them friends rather than enemies? I reply, 1st, Because He was speaking to the Apostles, who by His vocation and grace were His friends, although they had before been sinners and enemies. 2d, Rupert answers, "that by the sweetness of His manner of speaking He might instil into His hearers the sweetness of the love which He commanded them." 3d, To teach us that so far as Christ and we are concerned all men must be loved as friends, even though they on their part are hostile to us. For the love of Christ extends itself to all, enemies as well as friends. Wherefore He accounts His enemies friends and beloved, and by this means gains them to be friends instead of enemies to God and Himself. For love is the magnet of love. Nor can there be anything more mighty than love, for love forces enemies to win back love to him who loves them.

Lastly, there are some who understand this saying of Christ not only concerning spiritual and eternal salvation, but also concerning what is corporeal and temporal. They say that it is an act of heroic

charity if any one gives his temporal life for the temporal life of his neighbour. For this is permitted, indeed sometimes persuaded, in the order of charity. Wherefore S. Gregory (*Dial. l.* 3. *c.* 37) praises a certain presbyter named Sanctulus who offered to die instead of a certain deacon who had been condemned to death by the Lombards. But God held the hand of the executioner, so that he could not bring down his uplifted sword upon his neck. The Lombards were struck with amazement, and began to reverence him as a Saint. And at his request they set all their captives free. Such was the power of charity that a man by the offer of his own life redeemed the lives of many.

Ye are My friends if ye do (Gr.), i.e. *if ye shall do*, &c. This sentence refers to what precedes, Thus, I lay down My life for you as My friends. Do you in return render love for love, loving Me as My friends who have loved you. And this ye will do if ye keep My commandments, amongst which the chief, and embracing all the rest, is, that ye love one another.

Ver. 14.—*I will not henceforth call you servants: for the servant knoweth not what his lord doeth*, i.e. what he intends and proposes to do.

Ver. 15.—*But I have called you friends.* S. Augustine (*Tract.* 85) inquires in what way this is true: for the Apostles really continued to be servants of Christ, and in the day of judgment He will say to them, as well as others, *Well done, good and faithful servants.* He answers, that there is a twofold kind of servitude, the one that which slaves render to their lords through fear, the other free and filial, which children render to their parents. The Apostles were not the servants of Christ according to the former fashion, but the latter. For in this way servants become friends. To this may be added what Rupert says, I *will not call you servants*, i.e. sinners and enemies, because, by Baptism and My grace, I have made you righteous and My friends.

The true and genuine meaning then is this: Although by your nature and condition ye are My servants, yet I bestow upon you such honour that I will make you and call you My intimate and most trusted friends, insomuch that all things which I have heard of

My Father that I as His ambassador should communicate to men, I will communicate; not to the multitudes nor to the Scribes, but to you alone.

He saith *now*, because already when He was going away He revealed to them many things about which He had previously been silent. Other things also, which He had before spoken obscurely in parables, He now clearly and plainly explained to them. *Now* therefore when He was going away, He manifested, by thus explaining things to them, greater trust in them and confidence towards them. Wherefore He raises them to a higher dignity, condition and title, even that of friends. This then is the reason which Christ Himself here gives. He does not therefore deny that they still continued to be servants, but He asserts that, servants though they were, He raised them up to be His intimate friends, and endowed them with this name and prerogative. So Maldonatus, Ribera, &c., but before all others S. Irenæus, lib. 4. c. 27.

The servant knoweth not, i.e. ordinarily and usually, for some masters have faithful and prudent servants to whom they entrust their counsels and their secrets. But Christ speaks of what is the ordinary course of things among men.

All things which I have heard of the Father, &c. You may say, This seems to compete with what Christ had said a little before in the 12th chapter, *I have yet many things to say unto you, but ye cannot bear them now.* Leontius answers that Christ now revealed to the Apostles all things which the Father wished Him at that time to reveal to them, that is to say, all things which they were able to receive. 2d, And better, S. Augustine and Bede answer, that *I have made known* means *I will presently make known*, i.e. after fifty days, at Pentecost.

Somewhat differently Maldonatus, *I have made known*, i.e. *I have determined to make known*, namely, by the Holy Ghost, whom I am about to send.

Moraliter: learn from the saying of Christ that holy souls which are full of love to God, which, treading all earthly things under foot, dwell in heaven, and hold familiar converse with God in prayer,

such talk frequently with God as His friends, such are illuminated by God, so that they hear and learn of Him His deepest mysteries and secret counsels. These men understand the Holy Scriptures. They learn of Him what He purposes to do in the time to come, as though they were admitted into the inner presence-chamber of God, and were there made members of His Privy Council. Such were Isaiah, Jeremiah, Daniel, and the rest of the Prophets. S. Bernard eloquently unfolds this teaching (*Tract. de Interior. Dom. c.* 69). "Wouldst thou know, O soul, whosoever thou art, that the sublimity of the Divine revelations is a manifest proof of the Divine love? *Now I will not call you servants*, He saith, *but friends, because all things which I have heard of My Father I have made known unto you.* Labour therefore to love Thy God closely and supremely. Pant every hour with thine utmost longing for the joy of Divine contemplation. Gather thyself into thyself, rest only in the desire for God." S. Basil, S. Maximus, and others, have the same teaching. S. Francis, S. Catherine of Sienna, S. Francis Xavier, and very many others, by means of this loving friendship and converse with God, obtained the gifts of understanding and prophecy. So too in the olden time did Henoch, Noe, Abraham, Moses, and others, because they walked with God and conversed familiarly with Him, speaking to Him as a friend with his friend.

Ver. 16.— *Ye have not chosen Me*, &c. S. Augustine, both on this passage and elsewhere (*lib.* 1, *c.* 17, *de Predest. Sanct.*) understands by this choosing the predestination of God: I have predestinated you, and chosen you, without any merits of yours, to glory. But this does not agree rightly with the words, *ye have not chosen Me.* For neither could the Apostles choose Christ to heavenly glory, nor does Christ here seem to have wished to reveal His predestination to the Apostles. For this He Himself is wont to attribute to the Father. For to the Father providence is attributed, a part of which is predestination.

More literally the meaning is, Ye did not first choose Me for your Master and Lord, but I first chose and called you, and by My vocation and grace I made you My friends, disciples, and Apostles.

So S. Cyril, Chrysostom, and others. Wherefore S. Chrysostom thinks that Christ is here still dwelling upon the parable of the vine and its branches. The meaning then will be, As the husbandman chooses the best vines and grafts to plant in his vineyard, so have I chosen you, O My Apostles, that I should plant you, being made the most excellent vines by My grace, in My vineyard, for the production of grapes, *i.e.* of very many and very excellent believers.

Moreover, Christ saith this, 1st, To show His exceeding love for His Apostles, because He first chose them alone, above all other men who were more noble, learned, and eloquent, to be Apostles, *i.e.* to be His chief friends, and the Apostles of His Church. Wherefore He tacitly admonishes them that they should love Him in return, and abide constant in His love and obedience.

2d. That considering the lofty height of their dignity and apostleship to which they had been called by Christ, they should labour to be true to it, and so should be beforehand with all nations, and by their preaching should bring them to Christ.

Some writers add that Christ here wished to give the Apostles an incentive to humility: thus, Be it that I have called you friends, and admitted you to share in My secrets, yet do not ye be proud because of this. For ye have not merited it, but it is I who have freely chosen and exalted you.

And I have placed you that ye should go (to preach the gospel throughout all nations) *and bring forth fruit*, &c. S. Chrysostom being of opinion that there is an allusion here to the parable of the Vine, explains the words *I have placed*, to mean, *I have planted*, as it were fruitful vines in the vineyard of My Church. Maldonatus explains more simply, *I have declared.* For when any one is made a magistrate, he is first chosen, that is, designated, and settled in his office.

Most simply, you may expound *I have placed* by *I have constituted* you, or that Christ by this word signifies the authority, the firmness, and the fruit of His Apostles, namely, that they were commissioned, and therefore made strong, by Christ, so that no one could deprive them of their dignity, nor hinder their bringing forth fruit,

even a most abundant harvest of souls throughout the whole world.

And that your fruit may remain: Cyril refers this to the Gospel which remains, whilst the old Law was not to abide, but to be abrogated by Christ. More plainly and fully, you may refer the word *abide* to the conversion of all nations brought about by the Apostles, which remained even after their death, and which will remain in due and continual succession unto the end of the world. And this as it were the heavenly fruit and reward of the Apostles does remain, and will remain eternally.

That whatsoever ye shall ask the Father in My Name, &c. The word *that* signifies not so much the end aimed at as the effect. The meaning is this, If ye bring forth the fruit for which I have chosen you, it will follow and come to pass that the Father will give you whatsoever ye shall ask in the same sense that I have shown (chap. xiv. 13). The Greek for *I may give* is δῶ, which may be rendered, with S. Chrysostom and Theophylact, in the first person, *I may give.* Wherefore Theophylact gathers from this passage against the Arians that the Son of God is of the same substance with the Father, so that He equally with the Father gives as God the things which are asked of Him. *In My Name*, i.e. *by My* merits. Moreover, S. Augustine says, "That which we ask in the Saviour's name is what pertains to salvation."

Ver. 17.—*These things I command you*, &c. He says *these things* in the plural to signify that there were indeed many particular precepts commanded by Him, but that all of them were included in the one common and easy precept of love, so that if one fulfils that, one fulfils all.

Secondly, You may explain more simply with S. Chrysostom if you take the conjunction *that* to signify the end. Then the meaning will be, These things which I have spoken concerning My love I have said with this only end in view, that ye should have mutual love among yourselves, and that thus ye should endure all things for the salvation of men. To this pertains the exposition of S. Augustine (*Tract.* 87), "Because He had said, *I have placed you*

that ye should go and bear fruit, now He saith, *These things I command you*, wishing to teach that the fruit which we are to bear must be love of our neighbour." And again, "The fruit of the Spirit, saith the apostle, is charity. Concerning this therefore He gives commandment. Deservedly indeed does He often speak of love, as if it were the only thing to be commanded, as being that without which all other good things cannot profit, and which we cannot have without having all other good things by which a man becomes good with it."

Ver. 18.—*If the world hate you*, &c. . . . *it first hated Me.* The Greek is πρῶτον ὑμῶν, which is best rendered adverbially, meaning, the world hated Me before it hated you. I have trodden before you this path of hatred, and made it smooth for you, so that ye, following Me, may walk joyfully in the same way. For I give Myself to you not only as your companion in persecutions, but your standard-bearer, your leader and your guide. Worldly people He calls *the world.* By them He means 1st, The Jews. 2d, Gentiles addicted to the spirit of the world, and therefore enemies of the doctrine and spirit of Christ.

Christ forewarns His Apostles against the impending hatred and persecutions of the Jews and Gentiles. For the darts which are foreseen are less apt to strike. Thus they would nobly overcome, yea, despise them, and would glory in them as the tokens of Christ. It is, as Ribera remarks, as though He said, Do not wonder or be troubled when the world hates you. It hated Me before you. Rejoice because ye are partakers with Me. This hatred shall do you no harm, even as it has not hurt Me. The world persecutes you because ye are not of it, *i.e.* because ye do not favour its works, but oppose them, as I do. And when He saith this, He leaves it to be understood, But I nevertheless will love you, because ye belong to Me, and are My elect, chosen to condemn the works of the world. Far greater shall be to you the benefit of My love than the harm of the world's hate.

Great then is this consolation which the members derive from their Head. Listen to S. Cyprian (*lib.* 4, *Epist.* 6), "The Son of

God hath suffered that He might make us sons of God. And shall a son of man not be willing to suffer that he may persevere in being a son of God? If we labour under the world's hate, Christ bore this hatred before us. If we endure shame in this world, or banishment, or torture, the world's Maker and its Master experienced yet more grievous trials. He it is who admonishes us, saying, *If the world hate you, remember that it first hated Me.*"

Lastly, hear S. Bernard (*Hom.* 47, *in Cant.*), "Thou art two things to Me, O Lord Jesus, a mirror of endurance, and a reward of suffering. Thou art the pattern of the warrior, and the glory of the victor. Thou teachest my hands to war by the example of Thine own valour. Thou crownest my head after the victory by the presence of Thy majesty."

Ver. 19.—*If ye were of the world*, &c. Christ here adds another reason, says Chrysostom, showing that it is a proof of virtue to be hated by the world, and of wickedness to be loved by it. The meaning is, if ye loved riches, honours, pleasures, lusts, such as the world loves, it would love you as being like itself. But since it sees you loving the things which are contrary to its base desires, and teaching contempt for earthly pleasures, honours, and lusts, therefore it hateth you. For agreement in character and desires is a cause of love, dissimilarity a cause of aversion and hatred.

S. Augustine considers an objection which may be raised. The wicked persecute the wicked: unrighteous kings and judges punish murderers and adulterers. Then he gives this answer. The world indeed hates its own so far as this, that it injures the wicked. But still it loves them, in that it favours them. To me it seems another answer may be given: worldly men love their own, that is, those who help and share in their designs. If at any time they hate other worldly persons, it is because they oppose their designs, and so are counted their adversaries. And therefore they hated Christ because He reproved their deeds, and exposed them to men. For the same cause they hated the Apostles.

Ver. 20.—*Remember My word*, &c. For if I suffer the hatred of the Jews, yea even the death of the Cross, ye ought not to be

unwilling to undergo the same. For as S. Peter saith, "Christ hath suffered for us, leaving us an example that we should follow His steps."

If they have persecuted Me, &c. *If they have kept My word*, &c. *My word*, *i.e.* My doctrine, law, and precepts.

But all these things will they do because of My name, *i.e.* on My account, because ye are called, and are, Mine.

Because they know not Him that sent Me: i.e., Because they know not that God the Father sent Me, they say that I pretend to be the Son of God, and sent by Him into the world as the Messias. For if they knew and believed this, they would not persecute Me, nor dare to fight against God. He means, This will be glorious for you, that not only for My sake, but for God the Father's sake, who sent Me, ye will endure persecutions.

Ver. 22.—*If I had not come and spoken*, &c., *they would not have sin*, &c. Sin, viz. of unbelief and hatred, in that they calumniate, and are hostile to, My doctrine and life. Observe: the Scribes and Pharisees before Christ came had true faith, not only in God, but also in Christ as about to come. But when He did come they would not acknowledge Him, because they saw Him poor and lowly, and because He reproved their vices. Wherefore they then became unbelievers, and lost the faith by their own obstinacy. For Jesus abundantly proved to them that He was the Christ, wherefore they were without excuse because they believed Him not.

Ver. 23.—*He that hateth Me hateth My Father also*, because I am come as sent by the Father, and I have spoken the things which He wished Me to speak. Wherefore by despising and hating Me, they despise and hate God the Father. As he who despiseth an ambassador despises the king who sends him.

Ver. 25.—*But that the word may be fulfilled which is written in their law* (*i.e.*, in the Old Test., viz. Ps. lix. 5, and xxv. 29), *they hated Me gratis* (Vulg.), *i.e. without a cause*, without My fault, and therefore wickedly and unjustly. For I have given them no other cause of hate, but supremest love. Observe the word *that* does not signify the end intended, but denotes that which happened as a matter of

fact from the unbelief and obstinacy of the Jews. The meaning is, And thus there followed that which David and Isaias foretold would be, viz. that the Jews would without a cause pursue Christ with hate.

Vers. 26–27.—*But when the Paraclete is come, whom I will send unto you from the Father*, &c. He means, although I have abundantly demonstrated My divinity to the Jews, so that they are without excuse, yet will I still more demonstrate it by the coming of the Holy Ghost, who shall testify concerning Me, coming from heaven to you alone who have believed in Me, and to those who shall believe through your preaching, so that His advent shall be made known to all when they see you speaking with tongues, and expounding the Scriptures, and working miracles. For ye by preaching the Gospel bear testimony unto all men concerning Me, My doctrine and My works, since ye have been with Me from the time that I began to teach and converse with men.

Whom I will send unto you from the Father. From this verse the later Greeks maintain that the Holy Ghost proceeds from, and is breathed by the Father only, not the Son: and therefore they made an open schism from the Latin Church, A.D. 1054, when Michael the patriarch of Constantinople dared for this cause to excommunicate the Roman Pontiff and the Latins. And for this reason, in A.D. 1453, on the very Feast of the Holy Ghost, or during the octave of Whitsunday, Constantinople was taken by the Turks, the Emperor slain, and the empire of the Greeks brought to an end. This therefore is the error of the Greeks; for, as S. Hilary rightly observes, (*lib.* 8, *de Trin.*,) and S. Augustine (*lib.* 4, *de Trin. c.* 20), this passage rather signifies the contrary, namely, that the Holy Ghost proceeds from the Father and the Son. For this is the meaning of *whom I will send.* For in the Holy Trinity no Person is sent by any other unless He proceeds from Him who sends Him. Wherefore the Father is never said to be sent because He proceedeth from none. The Son is said to be sent by the Father, but not by the Holy Ghost. The Holy Ghost is said to be sent by the Father and the Son, because He proceedeth from Both as from one Principle of Spiration. So the ancient Greek, as well as the Latin, Fathers under-

stood this passage. They are cited by the Council of Florence (*sess.* 18 and 25), where a union was effected between the Latins and the Greeks, and the Greeks admitted that the Holy Ghost proceeds from the Father and the Son. (*See Cardinal Bessarion's speech on behalf of union*, c. 7.) Wherefore when it is only said in the creed of the Council of Nice, "I believe in the Holy Ghost," the Council of Constantinople added, *Who proceedeth from the Father.* And when a contention arose about the Son, the Church added, *and from the Son*, as the Council of Florence teaches (*sess.* 7). The same thing is clearly apparent from the words of Christ (*chap.* xvi.), *All things whatsoever the Father hath are Mine: wherefore I said, He shall take of Mine, and shall show it unto you.* For if all things which the Father hath are the Son's, then He also breathes the Holy Ghost. In this manner all the Fathers of the same Council understood the passage. Therefore in the Letters of Union the whole Synod declared, "And since all things which the Father hath, the Father Himself has given to His Only Begotten Son except to be the Father, this very thing that the Holy Ghost proceedeth from the Son, the Son Himself hath eternally from the Father, of Whom also He is eternally begotten." (*See Bellarm. lib.* 2, *de Christo*, c. 20 *et seq.*)

Moreover one Divine Person is said to be sent by another, when by the will of Him from whom He proceeds He begins to be anywhere in a fresh manner from that in which He was there before. Thus the Son was sent by the Father in the flesh that He might become man. The Holy Ghost was sent by the Father and the Son to the Apostles, *interiorly* by the abundant grace with which He illuminated their minds, and inflamed their will that they should constantly bear witness to Christ and His doctrine: but He did the same *exteriorly* by means of the fiery tongues, by which He gave efficacy to their words, and also by means of the miracles which He wrought by them.

I will send from the Father. Christ said this—1st. Plainly: as it were thus, When I shall have ascended to the Father in heaven, then I with the Father will send unto you the Holy Ghost. 2d. Theophylact says, *from the Father* means, the Father approving and together

sending. 3d. *From the Father* may mean that the Son hath from the Father the Divine Essence, and consequently the power of breathing and sending the Holy Ghost, so that verily with the Father, by the same action and breathing He breathes, and by the same Mission sends, the Holy Spirit. So S. Hilary (*lib. de Synod.*), and the Council of Sirmium.

4th. *From the Father*, i.e. I will send you the Holy Ghost, who is with the Father, forasmuch as He is coeternal and consubstantial with Him.

5th. The words *from the Father* crush the heresy of Eunomius, who taught that the Holy Ghost proceeds not from the Father, but from the Son, so that the Holy Ghost is, as it were, the Son of the Son, and the Grandchild of God the Father. This heresy S. Basil refutes (*lib.* 2, *contr. eund.*), showing that the Holy Ghost proceeds from the Father and the Son. So also S. Cyril (*lib.* 10, c. 33) teaches that the Holy Spirit is of the Father and the Son, and proceedeth from the Father, but through the Son. Which means nothing else but that which we say, that the Son produces the Holy Spirit from the Father, *i.e.* He hath from the Father to produce the Holy Ghost, as God by the Word created all things. For all things were made by Him.

S. Thomas (1 *par. q.* 36. *art.* 2), Suarez, and others give the reason *à priori*. Because if the Holy Ghost did not proceed from the Son, He would not be distinguished from the Son. For in the Godhead there is no distinction save in the procession of One from Another, and the distinction of relationship.

Who proceedeth from the Father. Thus Christ speaks, and is silent concerning Himself: 1st. Because the Father is the First Principle of the Spiration of the Holy Ghost, as I have said. 2d. Because Christ, for the sake of humility and reverence, to give us an example, is wont to refer all things concerning His authority to the Father. 3d. Because if He had said, *Who proceedeth from Me,* He could not appositely have subjoined, *He shall testify of Me.* For the witness who proceeds from any one, if he gives testimony concerning him among men, is apt to be suspected,

Moreover, Jansen says that these words are to be understood, not concerning the Divine and eternal procession, but concerning that temporal and human procession by which the Holy Ghost is sent to the Apostles and other believers. But that the Divine procession is here spoken of is clear—1st. Because such is the evident meaning of the words when He saith, *Who proceedeth from the Father.* For when Christ speaks of temporal missions, something is added to show what is meant, as when He saith (*chap.* xvi.), *I came forth from the Father, and am come into the world.* 2d. Because He had just before spoken of the temporal mission, saying, *Whom I will send unto you from the Father.* 3d. Because the Fathers in the Council of Florence so understood it (*sess.* 18 *and* 23). 4th. Because the temporal mission or procession presupposes the eternal. For as I have previously said, in the Godhead One Person is not said to be be sent by Another, except the Person who proceeds from Another.

He shall testify of Me, that I am the Son of God, the Messias, the Saviour of the world. And this He shall do both by interior illumination and inspiration, and by external miracles. Now in a witness three things are needful. 1st. Wisdom that he should know the truth. 2d. Honesty, that he should relate it sincerely, and neither deceive, nor be deceived. 3d. Power and authority, that he should be allowed by all to be a true witness, and above all suspicion. These three qualifications most perfectly unite in the Holy Spirit. He therefore is the most perfect witness of Christ.

And ye shall bear witness, &c. The Greek is μαρτυρεῖτε, which is both of the indicative mood, meaning *ye bear witness*, and the imperative, *bear ye witness.* St. Cyril reads the indicative, as does the Syriac version. The Vulgate, *ye shall bear witness* has the same meaning as *bear witness* (*imperative*). He bids them testify by their preaching that Christ is the Son of God. For the future is often put for the imperative.

From this passage learn who, what, and how great is the Holy Ghost. 1st. That He is the Third Person in the Holy Trinity, distinct from the Father and the Son. For in that He proceedeth from, and

is sent by Both, He that proceedeth and is sent is distinct from Those who send. 2d. That the Holy Ghost is true God, of one substance with God the Father, because He proceedeth from Him as God from God. 3d. That He proceedeth—not from the Father alone, not from the Son alone, but—unitedly from Both as from one Principle of Spiration. 4th. That He proceedeth not from the Father by Generation, as doth the Son, but by Spiration, so that He is the Holy Spirit. Wherefore SS. Athanasius, Basil, Nazianzen, Chrysostom, Augustine, and others throughout their writings refute the heretic Macedonius, who said, that since the Holy Ghost proceedeth not from the Father by the way of Generation, as the Son doth, He is therefore not Consubstantial with the Father, neither is He God. 5th. That He is the Paraclete, *i.e.* the Comforter and the Exhorter to all goodness. 6th. That He is the very Spirit of Truth, because He teaches all truth, and the true faith, doctrine, and prudence. 7th. That He is the witness of Christ and of His doctrine; the witness, I say, infinitely above all other witnesses, because He is Himself very God.

CHAPTER XVI.

1 *Christ foretells the persecution which would come on the Apostles, and promises them the Holy Spirit, to convince the world of sin, of righteousness, and of judgment, and to glorify Him.* 16 *Explains the words, A little while and ye shall not see me.* 23 *The meaning of whatsoever ye shall ask the Father in My name, He will give it you, and in the world ye shall have tribulation, but be of good cheer, I have overcome the world.*

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

Ver. 1.—*These things have I spoken unto you, that ye should not be offended.* (1.) Some think that this refers to Matt. xxvi. 31, *All ye shall be offended because of Me this night.* And that the meaning is, I have foretold you, that ye would flee away, when ye shall see Me taken: and I did so, in order that your shock and trouble of mind might be less, when it came to pass; and that thus ye might regain your courage and come back to Me. (2.) S. Cyril (x. 34), Maldonatus, and others, refer these words to the persecutions which

Christ just before said were impending on the Apostles. And He did so that they might strengthen themselves against them. For evils which come unexpectedly, greatly stagger even brave men, while those which are foreseen take less effect. (3.) Bede, Euthymius, and others refer the words to the Holy Spirit Who had just been spoken of, thus explaining them, I have spoken these things of the Holy Spirit Who will come to you, in order that ye may not be offended when ye see yourselves assailed by persecutions, but may boldly withstand them with the thought that the Holy Spirit will render you His aid. S. Augustine says (*in loc.*) much the same:—"Having promised the Holy Spirit, by whose operation they would become His witnesses, He rightly added, These things have I spoken unto you; for when the love of God is shed abroad in our hearts by the Holy Spirit which is given us, great peace is theirs who love the Law of God (Ps. cxix. 165), so that they are not offended." (4.) Toletus, Ribera, and others, by the last two explanations, give the best meaning:—"I have said all these things about persecution and the hatred of the world, and also of the coming of the Holy Spirit to strengthen you, that ye may not stumble in the way of eternal life in which ye are walking, and fall away from Me, as though I did not foresee, or were unwilling to warn you, or as if your sufferings were intolerable, and had befallen you unexpectedly. He removes therefore from the Apostles a stumbling-block, and ground of offence, both by forewarning them of the danger, and by promising the aid of the Holy Spirit to withstand it." The Syriac and the Arabic connect this verse with what follows by the word "for," meaning thereby that persecutions would be a ground of offence.

Ver. 2.—*They shall put you out of the synagogue.*—The assembly of the Jews was called a synagogue, as was also the place of the assembly. For God had ordained that there should be only one Temple in Judea, where sacrifices were to be offered. And this could not contain all the Jews, nor could they all attend it weekly. Accordingly the Jews had one or more Synagogues in every city (in Jerusalem at the time of its destruction there were 480) which the

people frequented weekly, only to pray, and to hear the Law expounded by the scribes. They seem to have been set up in the time of the Judges. To be put out of the synagogue was accordingly the same as being excommunicated (see ch. ix.) But Christ here promised His Church to the Apostles, when the Jews excommunicated them.

But the time cometh, that whoso killeth you will think that he doeth God service. Maldonatus takes "but" to mean "because" from the Hebrew word *ki* being so translated by the LXX. *Service*, the service that is, which is due to God alone. Both Jews and Gentiles will offer you up as a sacrifice to God, counting you the offscouring of all things (1 Cor. iv. 13). Moreover, S. Augustine (*in loc.*) thinks that this was said to console the Apostles. The Jews will cast you out, but I will gather you, and ye will convert so vast a multitude of men to Me, that the Jews, fearing the desertion of the Temple and the Law, would kill you, considering that they would thus greatly honour God, by killing you in their defence. The martyrs of Lyons considered that this was fulfilled in their case (see Euseb. v. i.), quoting this very text.

Christ here foretells the persecutions of the Roman Emperors for three hundred years, in which more than 200,000 Christians were martyred. They were led to this by various motives. As though fearing the destruction of their empire which rested in their hereditary religion. As regarding with abhorrence the worship of a crucified man which the Apostles taught. As seeing their own vices and impurities uprooted by the Apostles. As persuaded by their priests that the Christian religion was the cause of all public calamities.

Ver. 3.—*And these things will they do unto you, because they have not known the Father nor Me.* He says this not to excuse the persecutors, but rather to comfort the Apostles. "The reason why Jews and Gentiles will persecute you, He would say, is because they refuse to acknowledge Me as the Son of God the Father, though established by countless miracles. And therefore their ignorance only aggravates their guilt. But it will be a consolation to you in

your persecutions, that ye know Me and My Father, and are suffering for both Our sakes. For if it is glorious to die for one's country, it is much more glorious to die for God." So S. Augustine. S. Chrysostom adds this, "If a prince or his ambassador enters a city, unattended and consequently not known, and is treated with indignity, he cares little for it, for when his retinue arrives, he will make himself known, and put to shame those who derided him."

Ver. 4.—*But these things have I told you, that when the hour shall come, ye may remember that I told you of them.* (1.) S. Cyril (x. 13). supplies the connection thus. I have not said these things to enervate you, but that, remembering I told you them before, your faith may be more firm and established in the time of peril. (2.) Rupertus, without supplying anything, explains the words more closely:—"I tell you these things now in order that ye may remember what I promised, that in all your sufferings not a hair of your head shall perish, and that though your enemies kill your bodies, ye shall in patience possess your souls." The latter part is not applicable, for, Christ reminds them only of what He had *just* said. (4.) Ribera and Maldonatus give the genuine meaning:—"Ye shall suffer these things, but I give you this remedy against them; that you should remember Me, that as being God, they could not escape my notice, and that I could have prevented them, had I so willed. And that you should therefore rely on Me as God, believing that I will be with you, and so strengthen you that ye may be able to overcome all adversities, and that I may crown you afterwards with the martyr's chaplet."

S. Augustine, Bede, and Rupert read "the hour for these things." S. Chrysostom, Theophylact, and Euthymius much more correctly, "remember them."

Ver. 5.—*But these things I said not unto you at the beginning, because I was with you.* Christ here answers an implied objection of the Apostles, Why did you not tell us this at the first, that we might see whether it were expedient or not for us to follow Thee? He answers, that He did it purposely, both because they could not as yet understand these things, and also because He was with them

to guide and protect them. But that now, when He was about to leave them to themselves, He would still strengthen them by His grace, and enlighten them by the Holy Spirit Whom He would send them.

But what were those things which He then first told the Apostles? (1.) S. Augustine (*in loc.*) understands the whole passage to refer only to the coming of the Holy Ghost as the other Comforter, when He was gone. For His words refer not only to the coming of the Holy Ghost, but also to the persecutions He had foretold. (2.) The Gloss applies it to all Christ's words of consolation which (said He) I did not speak before, because I was Myself present to comfort you. This is too vague an explanation. (3.) Jansen and Maldonatus think that S. Matt. (ch. x.) spoke by anticipation. For (1.) The Apostles, when first sent forth, did not suffer any persecution. (2.) It could not refer to Gentile persecutions, for they were forbidden to go to them. (3.) S. Mark and S. Luke state that they were spoken at another time, and in diverse places from whence it is inferred that they were spoken after the Resurrection, but inserted, as they were by S. Matthew, from their close connection with the subject in hand.

Ribera and Toletus expound this view at great length, but their arguments are not convincing. It may be explained most simply by saying, that though Christ had said something about persecutions, yet He did not speak of them particularly nor describe their severity and atrocity; for instance, He did not foretell their being cast out of the synagogues, as He does here; nor yet the martyrdom they would all of them suffer; nor yet that their murderers would be supposed to do God service; nor again that these persecutions would soon come upon them. S. Chrysostom, Theophylact, Euthymius, Toletus, Ribera, and others, add to this (from S. Augustine) that He did not mention the promised aid of the Holy Spirit, as He does here.

Because I was with you. And bore in My own Person all the hatred and revilings of the Jews. But now, when I am gone, they will assail you on My account. I therefore forewarn you, that ye

may be forearmed, and I will also send My Holy Spirit to protect and arm you on every side.

Morally. Hence learn that God does not in the beginning reveal the difficulties, temptations, and trials of those whom He calls, lest they should shrink back. But when they are confirmed and strengthened in their calling, He sends them upon them, or permits them to be sent, by the world, the flesh, and the devil, in order to train them as His soldiers for the battle, that thus they may learn to conquer, and that He may crown them as conquerors. As it was said (Ex. xiii. 17) to the Hebrews, on going out of Egypt. For this reason He preserves novices in religion from temptation, and soothes them with spiritual consolation, as a mother gives suck to her infant.

But now I go My way to Him that sent Me. By My Cross and Death I am going to My Resurrection and to My glorious Ascension, and return to My Father.

And none of you asketh Me, Whither goest Thou? For though Thomas asked Him that very question, yet neither he nor anyone understood the answer of Christ, which was sufficiently obscure, nor did any one ask Christ to explain its meaning more fully, so absorbed were they all by their sorrow at His coming departure. So S. Cyril, Euthymius, Maldonatus, Jansen, and others.

Christ therefore quietly reproves the Apostles for not asking Him more on the subject, as, *e.g.*, Where He was going; to what joys, glory, and kingdom; what aid He would send them from thence; what rewards He would give. For this knowledge would assuredly have lessened their sorrow, if it did not entirely remove it.

Ver. 6.—*But because I have said these things to you, sorrow hath filled your heart.*—Maldonatus explains "but" by "for," *i.e.* This (your sorrow) is the reason why ye ask Me not. But Toletus explains it by "Nay, rather," meaning "Ye not only do not ask Me, but more than this, ye are overwhelmed with sorrow." But it is simpler to understand as conveying a tacit reproof for being so given up to sorrow, as to have no courage to ask Him that which would have alleviated their sorrow, and would have been to them

the greatest consolation and joy: namely, that He was going to the Father, and would send His Holy Spirit to prepare a place for them in heaven.

Ver. 7.—*Nevertheless I tell you the truth, it is expedient for you that I go away.* (1.) S. Chrysostom (*Hom.* lxxvii.) explains it thus, "I say not this to please you, but though you will be made more sorrowful, you must hear what is expedient. Ye indeed would wish Me to be near, but utility demands the contrary. But it is the duty of one who loves, when he learns the utility, not to allow his beloved ones to be deprived of it." And S. Cyril (x. 39) almost in the same words, "I perceive that ye are affected with great sorrow, because I have resolved to go away. And that too, not unreasonably, especially when ye hear that great tribulations will befall you. But since utility is to be preferred to what is pleasant, I will make known to you the truth."

Christ does not here oppose "truth" to grace, but to sorrow, and makes truth refer to the consolation of the Apostles. For He says this to take away their sorrow by the joyful message of consolation. Ye are sorrowful (He would say) at My departure, as if it were your greatest loss. But be assured, both that ye have sorrow, and that it is in truth expedient for you that I go away. For My departure to the Father will be to you of the greatest benefit. For I will send from thence the Holy Spirit on you, Who will fill you with all virtue and strength. And therefore My departure will not only be to your highest profit, but even to your pleasure, as you will experience at Pentecost. Whence He adds, *For if I go not away, the Comforter* (your consoler and encourager) *will not come unto you; but if I depart I will send Him unto you* (see above and chap. vii. 39). For the disciples, as children with their mother, and chickens with the hen, being too much accustomed to converse with Christ as a man, and to His corporeal presence, could not understand the Holy Spirit and His spiritual gifts. And Christ accordingly withdrew from them, that being weaned from Him, and their minds wholly fixed on the Holy Spirit, they might be raised by Him to heroic deeds, by which they would convert the whole world.

And accordingly the Holy Spirit coming on them at Pentecost, made them masters instead of disciples, and created them teachers of the whole world. (See S. Augustine, *in loc.*, and S. Gregory, Moral. viii. 33.) The Holy Spirit is here appositely called the Paraclete, to signify that He would amply console the disciples, who were sad at Christ's departure, and would fill them with every joy. Hence S. Chrysostom (Hom. lxxvii.) proves against Macedonius that the Holy Spirit is truly God; for were He not the Creator, but merely a creature, how would it be expedient that Christ, on account of His coming, should leave the disciples, being their Creator and God? Again, lest it should be thought that the Holy Spirit is the same with the Son, Christ adds, "I will send Him unto you," for the Sender is really and personally distinguished from the Sent. And it is signified also that the Holy Spirit proceeds alike from the Father and the Son. For in the Holy Trinity whatever Person sends another Person produces It, that is, begets or breathes it, as the Father sending the Son, begets Him also, and He likewise together with the Son, by sending the Holy Spirit, also breathes Him forth.

Ver 8.—*And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.* By the world He means both Jews and Gentiles who believe not in Christ. These the Holy Spirit will reprove, *i.e.* will reproach, blame, and refute them, will so convince by arguments as to make it plain that they are convinced—though obstinate, continuing in their unbelief, they will be loth to admit it—and will refuse to believe in Christ, as heretics who are pertinacious in their error.

Ver. 9.—*Of sin, because they believed* (*believe*, Greek and Syriac version) *not in Me.* He will convict My enemies, both Jewish and Gentile unbelievers, both of the great sin of unbelief (S. Chrysostom and Augustine), and of every other sin (S. Cyril), for refusing to believe in Me, after the many reasons they have heard, and the miracles they have seen. For the Spirit will bring home to them the state of their soul, both outwardly, by earnest preaching, by the sanctity of the Apostles, and the miracles He will work through

them; and inwardly, by enlightening their minds by His Inspiration, so that they will acknowledge, even against their will, that they are in their former infidelity and other sins, and that they cannot be liberated from them, except by faith in Me, which they refused to accept. For He will demonstrate to them that there is no other Saviour who can atone for sin, but Myself. See Acts iv. 12. And consequently, though many were moved by this preaching of the Apostles, yet others, by persisting in their unbelief, became inexcusable, and worthy of damnation and hell. See Acts ii. 37. So S. Cyril, Leontius, and others.

Ver. 10.—*Of righteousness.* The Holy Spirit will prove that the righteousness of the world is false; that of the Jews, because they sought it by the ceremonies of the Law, which could not purify the soul; and that of the Gentiles, because they sought it only in things which were naturally and morally honest, and despised Christ. But He, the Holy Ghost, will set forth Christ, who was despised and counted unrighteous, to be alone Righteous, and the source and origin of all righteousness. So S. Cyril, *lib.* vi.

Tropologically, S. Bernardine (*Serm.* xxi.) says, "The Holy Spirit reproves the world of sin, because it dissembles; of righteousness, which it does not order rightly, while it gives it to itself and not to God; of judgment, which it usurps, in rashly judging both of itself and others."

Because I go to My Father. It is an offence to the world, and worldlings, that, seeming to be a mere man, I preach new and paradoxical doctrines. But the contrary will soon be made manifest to them, viz., that I have been sent by God the Father to reconcile the world to God by My death on the Cross, and to raise them to the rights of His children. For, ascending unto heaven I shall return to Him, so that the world will see Me no more, nor be scandalised by the sight of My infirmity in the flesh. And I will from thence send the Holy Spirit to justify and sanctify those who believe in Me, and from this it will be clear to the whole world that I am not a mere man, but the God-man, the Justifier and Sanctifier of the world. So Leontius, S. Chrysostom, Theophylact, and Euthymius.

S. Chrysostom adds that the Holy Spirit distributed His gifts and graces to the faithful at the invocation of the Name of Jesus.

And ye will see Me no more. He speaks not of them personally, but of men in general. Ye will see Me ascending to My Father, but afterwards ye will see Me no more in this life. So Maldonatus, Ribera, and others.

Toletus adds that Christ said this, to signify that there was no need for Him to come again into the world, to suffer and to die. For by My death once for all I have fulfilled all righteousness for all men, past, present, and to come. Ye will therefore see Me no more as ye have hitherto seen Me. Having then completed all righteousness, the world must after My departure be at once convicted of righteousness, that is to say, that it has been completed and consummated by Me. S. Augustine (*in loc.*) adds, "The world is reproved of sin, because it believes not in Christ. It is reproved too concerning the righteousness of those who believe; for to compare the faithful with unbelievers is to blame the unbelieving. But because it is the common cry of unbelievers, 'How can we believe that which we do not?' He therefore defined the righteousness of those who believe, in these words, 'Because I go to My Father, and ye shall see Me no more. Blessed are they who do not see and yet believe.' This then will be your righteousness, of which the world is reproved, that ye believe in Me, whom ye will not see." He says also (de Verb. Dom. Serm. lxi.), "They believed not, but He goes to the Father. It was their sin, but His righteousness. For His coming to us was an act of mercy, His going to the Father was His righteousness," as the apostle said, "Wherefore God hath also highly exalted Him." And also (*Quæs. N. et V. Test.* xxxix.), "By His returning He proved that He had come from thence." And S. Chrysostom, "His going to the Father was a proof that He had lived a blameless life, so that they could not say, He is a sinner, and is not from God."

Ver. 11.—*Of judgment, because the prince of this world is judged.* (1.) S. Chrysostom and Euthymius explain it thus, "The Holy Spirit will prove that the judgment of the world is false in saying

that I work miracles by the power and craft of the devil; for He will prove that the devil has been condemned, cast out, and judged by Me. 2d, He will convict the world of sloth in being unwilling to trample Satan under foot, when wounded and deprived of strength by Christ. 3d, He will reprove the world of being led astray, by placing its hope in the devil who has been condemned by Me, or for forsaking God, and worshipping the devil in idols or in creatures. 4th, Toletus and others explain thus: The Holy Spirit will manifest Me to the world as the just Judge of quick and dead, when He will make it seen that the devil is condemned by Me. For if I judge and condemn devils, much more do I condemn men. 5th, and most aptly, He will make the world see its own condemnation, when it beholds itself condemned in the person of its head; when He will enable the Apostles, by invoking the Name of Jesus, to cast him forth from the temples and idols in which the world worshipped him, and also from the souls and bodies of men, thus overthrowing his kingdom. For if God spared not the angels who sinned, neither will He spare the guilty world; if He spared not the head, so also will He spare not his members and subjects. So S. Augustine, Bede, Rupertus, Maldonatus, Ribera, and others.

Justin Martyr uses this same argument (Dial. cum Tryphone), also Tertullian (ad Serpulam and Apolog. cap. xxxvi.), S. Cyprian (ad Demetrius), Origen (lib. i. contr. Celsum), S. Athanasius (de Incar. Verbi), Lactantius (ii. 6), and others.

Hear S. Augustine (de Verb. Dom. Serm. lx.): "By his very casting out he was judged, and the world is convicted by this judgment, because he who refuses to believe in Christ, in vain complains about the devil: For since he has been cast out and sentenced, though he is permitted to assail us from without, yet not only men but even women and boys have triumphed over him, as martyrs." Also the same father (*in loc.*), "He is judged, that is irrevocably doomed to the judgment of eternal fire, and by this judgment is the world reproved, because it is judged with its prince, whom it imitates in his pride and impiety. Let men therefore believe in Christ, lest they be convicted of the sin of unbelief, which binds

fast all sins; let them pass over into the ranks of the faithful, lest they be reproved by the righteousness of those, whom they do not imitate in being justified; let them beware of the future judgment, lest they be condemned with the prince of this world whom they do imitate."

Ver. 12.—*I have yet many things to say unto you* (of the mysteries of the faith, of the conversion of the Gentiles, of the foundation and government of the Church, of the institution of priests and bishops, and the whole ecclesiastical hierarchy), *but ye cannot bear them now.* Your mind cannot take in such weighty matters, both because it is weak and ill-informed, and so accustomed to the carnal ordinances of the Jews, as to be unable to conceive such lofty and spiritual subjects; and also because it is entirely occupied with sorrow, which keeps it from rising to the apprehension of so many and such noble subjects. But I will send the Holy Spirit, who will by His enlightenment make you capable of hearing and comprehending them. So S. Chrysostom, Cyril, Theophylact, and S. Augustine. Christ encourages His Apostles to lift up their hearts, and cherish the desire of apprehending these great mysteries by the coming of the Holy Spirit. We may thence infer that the Apostles and the Church advanced only by degrees in the knowledge of the mysteries of the faith, as the light of the sun gradually increases from dawn to mid-day. (See Cant. vi. 9.) And every believer gradually grows in faith and holiness, as is said Prov. iv. 18.

Ver. 13.—*Howbeit when He, the Spirit of truth* (see above xiv. 17), *shall come, He will teach you all truth*, which it is fitting you should know in this life, both for guiding yourselves and all nations into the way of salvation. So S. Cyril, Theophylact, Euthymius. For He would not teach them all truth in this life, but in heaven. So S. Augustine and Bede. In the Greek [as in English Version] we read "*will guide you into all truth.*" For the way to attain truth is study, examination of Holy Scripture, the works of the Fathers, prayer and invocation of the Holy Spirit. It is therefore clear that the Holy Spirit gradually taught the Apostles more and greater mysteries. It is plain from Acts x. that long after Pentecost He revealed to

S. Peter that the Gospel was to be preached to the Gentiles, and from Acts xv. that the Gentiles were not to be circumcised, or obliged to keep the law of Moses. Wherefore on the Thursday after Pentecost the Church prays, "We beseech Thee, O Lord, that the Comforter, who proceedeth from Thee, may enlighten our hearts, and lead them, as Thy Son promised, into all truth."

For He shall not speak of Himself, but whatsoever He shall hear, He shall speak. (1.) S. Chrysostom explains, He shall not teach anything contrary to what I have taught (so also S. Cyril, Theophylact, Rupertus, Maldonatus). S. Chrysostom says, This is added, lest by saying that the Holy Spirit would teach all truth, He should make Him greater than the Son, as though He did not teach all truth. (2.) S. Ambrose (*de Spirit. Sancto*, ii. 12) explains, "He shall not speak of Himself," *i.e.*, not without participation with the Father and Myself, and therefore what He shall speak the Father and the Son will speak also. (3.) S. Augustine: "He speaks as breathed by the Father and the Son." (4.) It is best explained by joining together the last two meanings in this way: He will not speak of Himself, but by the will of the Father and Myself, for He is "of" Both. (*See Didymus de Sp. S.*) Christ here alludes to men who are said to speak "of themselves" when they invent anything out of their own brain, and not according to the truth of things. But to speak in this way "of Himself," the Spirit could not do. But again, Christ wished to teach that the Father and Himself were both the source of truth, and also of the Holy Spirit Himself, and therefore that the Holy Spirit would teach the same truth as He had taught. For what He hath heard from eternity, He hears, and will hear for ever, as deriving it together with His Divine Essence both from the Father and the Son. Christ also often said that He spake not of Himself, but what He heard from the Father. For to the Father belongs the source of origin, of essence, and of knowledge. Hear S. Augustine (*in loc.*): "For Him to hear is to know, and to know is to Be. From Him from whom He proceeds, is His essence, His knowledge and His hearing. The Holy Spirit ever hears, because He ever knows." And Didymus: "But that the Father

speaks and the Son hears, signifies their common nature and consent. But the Holy Spirit, who is the Spirit of truth and wisdom, cannot when the Son speaks hear what He knew not before, since it is of His very nature to proceed from the Son, proceeding as the truth from the truth, the Comforter from the Comforter, God from God."

Again, S. Augustine (*ibid.*): "Let it not move you that the word is used in the future tense, for that hearing is sempiternal, because that knowledge is sempiternal. But in that which is sempiternal, without beginning and without end, a verb of particular tense is put. Nor do we say untruthfully, 'Was,' and 'Is,' and 'Will be:' '*Was*' because it never was wanting, '*Will be*' because it never will be wanting, '*Is*' because it ever is."

And He will show you things to come. He will teach you every truth which concerns yourselves and your office: not only past and present, but also future. He will make you, not only Apostles and Evangelists, but will bestow on you the gift of Prophecy (see Acts xi. 28; xx. 29; xxi. 11.) The Apocalypse of S. John is almost a continuous prophecy, for it was fitting that the Apostles should be superior to the Prophets of old. Whence Didymus says (*de Spirit. Sancto*): "By the Spirit of truth a perfect knowledge of future events is conferred on the Saints, and by this Prophets looked on things future as though they were present. For the Holy Spirit is the Spirit of truth which reveals all truths, even those that are future. For it is the Spirit of Eternal Wisdom which maketh friends of God and Prophets" (*Wisd.* vii. 27). S. Chrysostom gives the reason. He roused in this way the mind of the Apostles; for mankind are most eager to know the future. He therefore freed them from this anxiety, by showing that the future would be revealed to them.

Analogically, Bede says: "Show them things to come; *i.e.*, the joys of the heavenly country and the sufferings they would have to endure for Christ. The *Interlinear Gloss* says, "Not only what will happen in time, but also in eternity, inflaming them with the love of them."

Ver. 14.—*He will glorify Me.* By showing Me to be the Son of

God: or with S. Augustine (*in loc.*), "By shedding abroad love in men's hearts, and making them spiritual, He declared to them that the Son was equal to the Father, though they had before known Him in the flesh. And the Apostles, filled with boldness by that very love, and having banished fear, proclaimed Christ to men, and thus was His fame spread abroad over the whole world; for that which they would do by the Holy Spirit, He said that the Holy Spirit would Himself do."

For He shall receive of mine. That is, of My Divine Essence, says Nazianzen (*Orat. de Fide.*), and consequently of My will and knowledge, for this He ought to announce to you, say S. Cyril, Chrysostom, Jansenius, Toletus, and others. Didymus observes: "The Son, in giving, loses not that which He bestows, nor does He impart it to others, to His own loss. Nor does the Holy Spirit receive that which He had not before. The Holy Spirit must be understood to receive from the Son in such a manner that the substance of both the giver and receiver should be recognised as One: and so also the Son receives His subsistence from the Father." Maldonatus thus, "He will receive of Mine, that is, He will come in My name, and as My Legate will teach no other doctrine than Mine." But this seems foreign to the subject. Nonnus wrongly paraphrased, "He shall receive of My Father," as though the Holy Spirit proceeded from the Father only.

From this passage the Fathers (and even the Council of Florence, sess. 25) prove both the Divinity of Christ, and the Procession of the Holy Spirit from both the Father and the Son. Maldonatus quotes them fully, and also Bellarmine (*de Christo, lib.* ii. 23 and 24 chap.) And Theodorus of Heraclea (*in Cat. Græc.*) learnedly says, "The Holy Spirit was a witness of the Divinity of the Only Begotten, since He came of His essence, and made known His essence," for the Holy Spirit could not have been breathed forth except by Him who was God.

But why did Christ say "of Mine" and not "of Me"? I reply, Because the Holy Spirit received not from the Son all that is in the Son. He received His essence, but not His filiation. But it

is from His essence and filiation that He is constituted as the Son, according to our mode of conceiving it. And Christ so explains it in the next verse, "*All things that the Father hath are Mine*," &c. Hence it is plain that "of Mine" means the same as "all things that the Father hath are Mine," *i.e.* the Godhead with all its attributes. Hence Theophylact explains, "of Mine," *i.e.* of the Treasure of the Godhead, which is in Me. Heretics therefore wrongly contended from these words that the Holy Spirit was not God by nature, but only by participation (see S. Augustine *in loc.*, and S. Cyril, Thesaur. xiii. 4), for He participates in the Divine Nature, which has no parts, but is wholly indivisible and most simple Being.

He will receive. That is, He has received from all eternity, still receives, and will ever receive; for the future embraces all time, and is most like eternity, for it endures for ever, just like the breathing of the Holy Spirit. The meaning of the passage is this: Sorrow not, because when I am gone ye will be deprived of your Teacher. For I will send you the Holy Ghost, who, as being purely the Divine Spirit, will teach you all things which concern the salvation of your spirit. But when He is teaching you, because He receives all things from Me from whom He proceeds, He will make known to you My Brightness and Glory, for He will receive from Me all things which He will declare to you, and thus I shall speak through Him, and *show* Myself to you. And marvel not at this: for I, by My eternal generation, have received from My Father everything which He Himself has, and I have therefore received from Him to be with Him the one principle (origin) of the Holy Spirit.

Ver. 15.—*All things that the Father hath are Mine.* For all things, saving His paternity (says the Council of Florence), the Father, by begetting the Son, communicated to Him. He therefore communicated to the Son the power of breathing forth the Holy Spirit, which He Himself has. He therefore adds in explanation, *Therefore I said, He shall receive of Mine and shall declare it to you.* By using the Name Father He declared Himself to be the Son, but did not claim the Paternity, as Sabellius taught. But all things which the Father hath in His substance, His eternity, His unchangeable-

ness, His goodness—all these hath the Son also." And S. Hilary (*de Trinit. lib.* viii.) says, "He teaches that all things which are to be received from the Father, are yet received from Himself, for all things the Father hath are His. The general statement (*universitas*) does not admit of distinction." And hence it is again inferred that the Holy Spirit proceeds from the Son, for the Son hath all things which the Father hath, saving His Paternity. But the Father has actively the power of breathing forth the Holy Spirit, therefore the Son hath the same. For if the Father and the Son had not all things in common, saving their opposite relation to each other [as Father and Son], they would be distinguished by more than relation, and consequently be diverse in substance. For the Father as breathing forth [the Spirit] is not co-relative to the Son. And therefore if He is distinguished from the Son by His breathing forth the Spirit, He is distinguished by it, not as something relative, but as a kind of "form" subsisting in the Father, and therefore the Father and the Son differ in substance, which is the Arian heresy.

Ver. 16.—*A little while, and ye shall not see Me; and again, a little while, and ye shall see Me, because I go to the Father.* For in a few hours I shall die on the cross, and be buried, but in three days I shall rise again, and manifest Myself to you with great joy, for I shall shortly afterwards ascend into heaven, and sit at the right hand of the Father. For I shall not be detained by death, but shall conquer it in My own Person, and with you overcome it also. So S. Chrysostom, Cyril, Leontius, Theophylact, Euthymius, &c., S. Augustine, Bede, and Maldonatus explain it otherwise. I shall abide with you for forty days only, and then after My ascension ye will see Me no more, then after another "little time," ye will see Me again, in the day of judgment, and the general resurrection, when I shall take you both in body and soul into heaven with Myself, I will bless and glorify you. For I go to My Father, to reign with Him in glory until that time. And this whole period, though one of many thousand years, is but like a small point compared with the eternity of God.

Hear S. Augustine (*in loc.*): "The whole space which the present

age of the world passes through is but a little while. As the same Evangelist says (1 John ii. 18), 'It is the last hour.'" And further on, "This 'little while' seems long to us, because it is yet going on. But when it is ended, we shall feel how short it has been. Let not then our joy be like that of the world, of which it is said 'the world shall rejoice.' Nor let us be sorrowful, and without joy, in our travailing with this longing desire, but as the Apostle says, 'Rejoicing in hope, patient in tribulation,' because she who is in travail (to whom we are compared) rejoices more at the child which will be born of her, than she sorrows for her present suffering." Hence the Psalmist, and after him 2 Peter iii. 8, One day is with the Lord as a thousand years, &c.

Ver. 17.—*Then said some of His disciples among themselves, What is this that He saith unto us? . . . . We cannot tell what He saith.* Christ's words seemed to be obscure, a very enigma, and no wonder, for it is just the same to many Christians even now. Christ did this intentionally, to rouse the minds of the sorrowing Apostles to ask the meaning of this strange expression: so that He, in His answer, might remove, or anyhow mitigate, their sorrow. S. Chrysostom, Theophylact, and Euthymius give two reasons for their asking: because His words were obscure in themselves; and secondly, because they were weighed down with sorrow. Rupertus adds that they did not yet certainly believe that He would rise again on the third day. S. Augustine and Bede give a further reason for their being troubled at the twice repeated expression "a little while;" namely, that the brief pleasure of this life is changed, in the next life, into eternal and unbounded joy. See 2 Cor. iv. 17. Take which view you prefer.

Ver. 19.—*But Jesus knew that they wished to ask Him.* But dared not through fear and dread. Christ knew this by the Power of His Godhead, looking into their secret thoughts and inward desires. He therefore anticipated their reply, to show that He knew all hearts, and was therefore God (so Cyril); and He adds,

Ver. 20.—*Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your*

sorrow shall be turned into joy. Understand by this that the joy of the world will be changed into sorrow, says Rupertus. But (1.) S. Chrysostom, Cyril, Leontius, Theophylact, and others, explain this of our Lord's sufferings and death, which will cause just sorrow to you, and rejoicing to the Jews, and of His Resurrection on the third day, at which the Jews will be sorrowful, and full of indignation at My victory over them. But in a secondary sense He intended to signify the like sufferings they would have to endure for His sake. Whence (2.) S. Augustine, Bede, and Maldonatus explain of the sufferings which the Apostles would have to undergo in preaching the faith (at which the world will rejoice), and of the eternal blessedness they would afterwards enjoy with Him.

Morally. Holy Scripture frequently teaches that the righteous suffer adversities in this life, and that the ungodly exult in their prosperity. (See Job xxi. 9; Ps. lxxxiii. 2; Jer. xii; Hab. iii.) Daily experience teaches us the same. But Scripture teaches us also that the godly are happy and the wicked are sorrowful at their death; see Luke vi. 25; S. James v. 2, 3; and Rom. viii. 18. "It is difficult (says S. Jerome, Epist. xxxiv.), nay, impossible, for any one to enjoy his good things both here and hereafter, to fill his belly here, and his soul there, to pass from delight to delight, to be the first in both worlds, to appear high in glory both in heaven and earth."

Accordingly, Tertullian (*de Spect. cap.* 28), commenting with elegance and tenderness on these words, thus writes: "This is ordered in turns. Now they rejoice, we are in conflict. 'The world will rejoice; but ye will be sorrowful.' Let us mourn while the heathen rejoice, that we may rejoice when they begin to mourn; lest if we now rejoice with them, we shall then also mourn with them. Thou art over-nice, O Christian, if thou desirest pleasure in this world; also most foolish, if thou considerest it pleasure." And again, "Pray tell me, cannot we live without pleasure, since we must die without it? For what else is our wish than that of the Apostles, to depart out of the world, and to be received with the Lord? This is our pleasure, as it is also our desire." He goes on, "What greater pleasure than the loathing of pleasure, than contempt of the

world, than true liberty, than a pure conscience, than sufficiency of life, than no dread of death, than trampling down the gods of the heathen, than casting out devils, than working cures, than living to God? These are the pleasures of Christians, holy, ever abiding, free, &c. Bestir thyself at the signal of God, awake at the trump of the angel, glory in the palms of martyrdom. Behold uncleanness cast down by chastity, unbelief slain by faith, cruelty beaten by mercy, wantonness overshadowed by modesty. Such are the contests in which we are crowned." And again, "What is that exultation of angels, what the glory of the rising saints, what hereafter the kingdom of righteousness, what the city of the New Jerusalem?" Isaiah graphically describes this (lxv. 14).

Hence S Cecilia, who ever bare the Gospel of Christ in her bosom, and also preached it, converted Tiburtius and others. And she inculcated this first of all: Seek not the fleeting joy of this life, in order that ye may obtain the eternal joy of that life which follows after. In this ye will live but a short time, in that ye will live for ever. And when the Prefect Almachius said that she was foolish in despising the joys of this world and embracing the hard and austere life of Christians, her husband Valerian replied, "The time will come when we shall receive a thousand-fold the fruits of our affliction, and they who are now elated with joy will weep when we are rejoicing." This is the time of sowing. They therefore who sow tears in this life will in that blessed and eternal life reap everlasting joy.

Lastly, S. Cyprian in his treatise *De Mortalitate* (the Pestilence), chap. 3, says:—"If to see Christ is to rejoice, and our joy cannot be, unless we see Him, what blindness is it, what madness, to love the sufferings, the pains and tears of the world, and not rather to hasten to that joy which cannot be taken from us?"

Ver. 21.—*A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.* As hoping that the child will be a support and credit to her in this life, and will succeed her after her death. For since men cannot

themselves live for ever, they hope in a sense to live in their children. A queen rejoices in her first-born as having borne a king. This illustration is most apposite. For Christ compares His death to child-birth, and His resurrection to the joy after child-birth. For Christ suffered anguish and tortures like a woman in child-birth, but when He saw Himself rising again through the merit of His death, and knew that we should in like manner rise again, He greatly rejoiced Himself, and inspired the Apostles and all the faithful with great joy. For He brought them forth as His children, by dying for them on the Cross. So S. Chrysostom, Cyril, Theophylact, Euthymius. You may apply this also to the persecutions and sufferings of the Apostles and faithful in this life, and to their joy and exultation at the Resurrection.

A man-child. "Because," as says S. Augustine (*in loc.*), "the joy is wont to be greater when a boy is born, to signify mystically that the faithful ought to be of a masculine mind both in doing and suffering, for they are called to the contemplation of heavenly things, and even to take heaven by storm, not to the softness of this world," as says *Gloss. inter.* Moreover, this man-child is afterwards called "a man" to signify the Resurrection of Christ, for by His resurrection Christ, as it were, is born again, not as a child, but as a perfect man. So S. Chrysostom says: By saying a *man* He simply suggests His own Resurrection, and our own blessedness after death; further, says Alcuin, "we shall be born into eternal life." Whence Bede says, "It ought not to seem a strange thing, if he who departs out of this life is said to be 'born.' For as he who comes forth from his mother's womb into this light, so is he who is freed from the bonds of the flesh raised up to eternal life. Hence the solemnities of the Saints are said to be their birthdays, not their burials."

Moreover, the sorrow of the disciples is rightly compared to that of a woman in travail: (1.) Because both are painful, and the pain is greater at the birth of a boy. (2.) Because they are short. (3.) And perilous. (4.) Both turned into joy, the one by the birth of a child, the other by the Resurrection of Christ and His followers. So S. Cyril. (5.) As the same child is the cause of pain in being

born, and of joy afterwards, so Christ also caused great pain to the disciples by His death, and great joy by His Resurrection. (6.) The joy in either case is surpassing and very great, and swallows up all the preceding pain.

Ver. 22.—*And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoice*, &c. This is the application of the parable, points out its scope and profitable teaching. He compares the two cases, of a woman in child-birth and the Apostles, both in the present suffering and the subsequent joys. Your joy will remain for ever. For I shall rise glorious and immortal, I shall die no more. I shall be present to aid you in all your persecutions and afflictions; I will make you superior to all adversities, and at last crown you with a glorious martyrdom, and raise you to heavenly and eternal joys which no one will take from you. Christ then speaks first of the joy of the Apostles at His own Resurrection, and secondarily of their own resurrection and happiness, which is brought forth by the labour and pain of this life, as a child by the pain of child-birth. S. Cyprian (ad Demetrium) [chap. xi.] excellently says, "A man whose whole glory and happiness is in the world, suffers punishment by worldly misfortunes. He weeps and groans if evil befall him in this world, who cannot fare well when life is past. Whose pleasure is all enjoyed in this life, whose consolations all end here, whose frail and brief life counts upon having some sweetness and pleasure here. But when they go hence, pain and sorrow alone await them. But they whose hopes rest on future blessings, feel no pain at the assaults of present ills. In a word, we are not astounded, or crushed, or grieved by adversities. We murmur not at any disaster, or bodily weakness; living in the Spirit more than in the flesh, we triumph over the weakness of our body by the strength of our mind." And just below: "There flourishes among us the strength of hope, and the stedfastness of faith, and even among the ruins of a falling world our mind is erect, our resolution unmoved, our patience is ever full of joy, and our soul ever rests secure on its God."

Ye have sorrow. Ye are sorrowful on account of My departure

and by death, and after My death ye will be sorrowful on account of your impending persecutions and crosses. "And so also will other believers be full of sorrow, who through tears and sufferings are striving after eternal joys," says Alcuin. Moreover, as S. Augustine observes on these sufferings, "we are not sorrowful without joy, but as the Apostle says (Rom. xii. 12) "rejoicing in hope," for the travailing woman to whom we are compared, is gladdened more at the child who is about to be born, than saddened by her present pangs."

Tropologically. The mind of a penitent sinner, and also the mind of a righteous man, when thinking on martrydom, entrance into "religion," or any other difficult and heroic work, is like a woman in her pangs, because he strives with great pain and labour to bring His conversion, martyrdom, or entrance into religion, to the birth. Read S. Augustine (Conf. viii. 8), where he records with what great effort he brought to the birth his purpose of a new life. As Isaiah says (chap. xxvi. 17.) But yet this travailing causes great joy. But the ungodly in like manner bring their evil deeds to the birth with great labour and pain, which turns into the torments of hell at last. See Isaiah lix. 4; Ps. vii. 14; Wisd. v. 7, and elsewhere.

Again, a preacher, a confessor, or any one else who strives to win souls to God, does it with great travail. Whence S. Gregory (*Moral.* xxx. 9) compares such an one to a labouring hind, which with great difficulty brings forth her young, and bellows through pain. Explaining Job xxxix. 1. Few persons think what labour is displayed in the preaching of the Fathers. With what pangs, with what efforts in faith and conversation, do they bring forth souls. How do they look round with careful observation, so as to be *bold* in their directions, compassionate in infirmities, gentle in their exhortations, humble in displaying authority, resolute in contempt of earthly things, unbending in enduring hardships, and yet weak in not ascribing their strength to themselves. How pained for those that fall, how anxious for those that still stand, with what fervour they strive to attain to more, with what fear to keep fast what they have already attained to.

And your joy no man will take from you. "Because Christ, who dieth no more, is their joy" (*Gloss Inter.*) And that will be

more true in heaven. Hence S. Augustine (*in loc.*), "Nor will any end suffice, save that of which there is no end."

Ver. 23.—*And in that day ye shall ask Me nothing.* The word ἐρωτήσετε signifies either, *ye will ask Me no questions*, or ye will ask Me for nothing, make no request.

1. S. Cyril explains it in the first sense: "There will be no need to ask Me anything, when I have risen and sent the Holy Spirit. For I by my rising, and He by His coming, will teach you all things which concern your office. They had in their ignorance asked Him many things: 'Whither goest Thou?' 'How can we know the way?' 'Show us the Father.' 'Why dost Thou manifest Thyself to us, and not unto the world?' see chap. xiv. 5, 8, 22. And here too as to the meaning of the words 'a little while.' He fittingly replies, the Holy Spirit will so enlighten you, that ye will have no need to ask questions, as ye did before." So also Euthymius.

2. S. Chrysostom (*Hom.* 78), Theophylact, Ribera, and others explain it thus, "After My Resurrection ye will have no need to pray to Me, ye will have only to ask the Father in My name. This is supported by what next follows." (3.) S. Augustine combines both these explanations, and refers to the day of heavenly glory. "He was asked by the disciples," he says, "when He would restore the kingdom to Israel. He was asked by S. Stephen to receive his spirit. I therefore think that what He here says must be referred to the time when we shall see Him as He is, when nothing will remain to be desired, no secret will have to be inquired about."

Verily, Verily, I say unto you (I most surely promise you, S. Augustine says, "I swear," regarding the words as an oath, *whatsoever ye shall ask the Father in My Name, He will give it you.* This is a fresh consolation of the Apostles, a fresh instruction given by Christ that they should use His aid, though absent, to obtain all that they needed from the Father, viz., by asking in His Name. Be not distressed at My absence. For I solemnly promise that the Father will give whatever ye ask in My Name. Ye used to ask everything from Me. I am going away, and I put the Father in My place. What ye used to ask of Me, ask now of the Father. He will as readily, as

lovingly, and as fully, hear and understand you as I used to do. And object not to the absence or the distance, the Father being in heaven, and you on earth. For the Father is on earth also (since He is everywhere). Nay, He is within you, in your mind and soul, and that not merely by His essence, presence, and power, but also by His Grace. For your soul is His abode and temple, in which He desires to be praised, worshipped, and invoked by you. Therefore invoke Him there as most familiarly and intimately present, and He will hear you then.

Each word is emphatical. (1.) I promise *you*, because ye are My intimates, My disciples and Apostles, whom I specially love, that I will have a special care of you, and provide for you in everything. And this is said through the Apostles to the faithful in every age, as represented by them. (2.) *Whatsoever*, that is, which is profitable for you, and for the honour of God. "Something which is something, and not a mere nothing," (*Gloss Inter.*) And as S. Augustine says (*in loc.*), "something, which is not 'nothing' in comparison with the Blessed Life." He therefore who asks for anything unlawful or hurtful is not heard. And though we may ask for things temporal, as health, wealth, &c., yet ye ought to ask them for a good purpose, that by them we may the more please God, and perform more good works. (3.) We should ask in a proper manner: that is, humbly, reverently, confidently, ardently, perseveringly. (4.) *The Father*, as sons asking a father, for He loves you supremely with fatherly affection. 5. "*In My Name*," by Me and My merits, not your own. 6. "*He will give it you*," surely and certainly, if ye ask aright.

In My Name. Plead this with the Father, and it will obtain everything. "He sets forth the virtue of His Name" (says S. Chrysostom), "for when He is merely 'named' before the Father, He worketh marvellous things. Think not that ye will be left; My Name will give you full confidence."

But what is it to ask in the Name of Christ? S. Gregory (*Hom.* xxvii.) tells us "Jesus is the Name of the Son. It means Saviour. He therefore asks in the Name of the Saviour, who asks that which pertains to real salvation, for if that is asked which is not expedient,

it is not asked in Christ's Name. The Lord therefore says to the Apostles, who were still weak in the faith, "Hitherto have ye asked nothing in My Name, because ye know not how to seek for eternal salvation. And hence it is that S. Paul was not heard, because if he had been freed from temptation it would not have profited him" (2 Cor. xii.) And further on, "Weigh well your petitions; see if ye ask in the Name of Jesus. For ye seek not Jesus, in the house of Jesus, if in the temple of eternity ye pray importunately for temporal things; for a wife, a house, clothing, or food." And S. Augustine: "A thing is not asked in the Name of the Saviour, if it be asked contrary to the purpose of salvation; and he who thinks of Christ what he ought not to think of the only Son of God, does not ask in His Name. But he who asks as he ought receives when he ought to receive. For some things are not denied but deferred, in order that they may be given at a fitting time." So Bede, Rupert, and S. Thomas. All this is quite true, not literally but symbolically.

2d. S. Cyril, and after him Jansenius, say more literally, "He speaks in My Name who so speaks that Christ may manifest Himself as the Mediator, and, together with the Father, the Giver of grace. For as God He and the Father together confer gifts upon us, but as Mediator He presents our prayers to the Father, for He gives us boldness and confidence to approach the Father."

3d. Euthymius says "In My name" means as My people, as Christians.

4th. The genuine meaning is given by S. Chrysostom, Theophylact, Toletus, and others, who say, "To ask in the Name of Christ is to ask through the merits of Christ. For He, by His death, merited for us that we should obtain whatever we ask of God. This with respect to us is grace, with respect to Christ is but justice. His name signifies in Scripture His strength, virtue, merits, grace, dignity, and authority. To ask in the Name of Christ, is in asking to allege His merits, and to trust in them, not in our own; that God may thus look, not on our unworthiness and our sins, but upon the face of His Anointed, and for His holiness and merits grant us that which we do not deserve. Christ therefore points here not merely to

God, but to God Incarnate, and obedient as far as unto the death of the Cross. For He merited for us, that the Father should hear our prayers. And thus the Church ends all her prayers 'through our Lord Jesus Christ.'" The Jews, in like manner, used to pray through the merits of Abraham, &c. We through the merits of Christ, which infinitely surpass theirs.

Fifthly, Ribera explains thus, "Ask as sent by Me, as though I through you ask this of the Father. Ask not as though it were to be given to you, but to Me, as a king makes request to the Pontiff through his legate, and as the brethren of Joseph prayed him for their father's sake to forgive their iniquity, as though He had taken it upon himself, and demanded that it should be forgiven. In like manner Christ confers on us His merits, the authority and grace which He has with the Father, that we may ask the Father through them."

Again, to ask in the name of Christ, is to ask those things which He wishes and desires to be given us, those namely which concern the salvation of the soul. Hence such a prayer is effectual, and is heard by God. And so too the prayers which many use, "O Lord, give me that which my Lord Christ desires to be in me, which He wishes to be given me, for which He prayed when dying on the Cross, and entreated should be given me: again, what the Blessed Virgin wishes for me, and asks for me, for she greatly longs for my salvation, and knows better than myself what is best for me." This is a pious meaning of the words, but the fourth is more literal, and to the point.

He will give it you. But you will say, 'We find that many ask of God, and obtain not; how then can this be said?' I answer, The reason they obtain not, is because they ask not the things which they ought, nor in the way they ought. As S. James says (iv. 3). For many affirmative propositions in Scripture require certain conditions. And prayer requires: (1.) Humility and reverence, and therefore he who has it not, but prays proudly and presumptuously, like the Pharisee, gains nothing. (2.) It requires contrition for sin, so that he who prays may be, or may heartily wish to be, a friend of God. Sinners therefore, wilfully persisting in sin, are

not heard by God. Dost thou wish God to hear thee? Do thou first obey His will, and so God will do thy will, and fulfil thy desires. See Isa. i. 15. (3.) It requires great faith and confidence that we shall obtain what we ask for through the merits of Christ. This confidence many have not, and therefore they obtain not (James i. 6). Hence S. Basil (*Constit. Monast. cap.* ii.) assigns the reason for our not being heard, "Thou hast not asked rightly, for thou askedst either with doubting, or when engaged on something else." (4.) It requires perseverance (see Luke xi. 7 and 8). S. Augustine (Tract. lxxiii.) rightly observes, "God occasionally refuses what we ask for, because this is more expedient for our salvation and His glory: God therefore hears us, not according to our wishes, but as it is best for our salvation. And thus He hearkened not to S. Paul when he prayed to be delivered from the thorn in the flesh, because it was more profitable to him, to humble him, and that he might continually struggle with and overcome it." See 2 Cor. xii. 9.

Give it you. Hence S. Augustine (*in loc.*) thinks that the result of prayer is promised only when we pray for ourselves, but not when we pray for others; for, says he, "The Saints are heard for themselves, not for all. For it is said, 'I will give it *you.*'" But S. Basil (*Reg. brevier*, 261), Toletus, and others, more correctly, and in a more liberal sense, think that the promise holds good, whether we pray for ourselves or for others. For God gives us that which He gives to others for whom we pray. When we pray, He gives us the fruit of our prayer. And this more accords with the very bountiful beneficence of God. Besides, to pray for others, is a work of greater charity, especially if we pray for our enemies. And such a prayer as this is wont to be heard, as Christ was heard in behalf of His crucifiers, and S. Stephen when praying for Saul. S. Gregory (*Hom.* xxvii.) gives the reason: "The virtue," he says, "of true prayer is the very sublimest charity. And a man obtains that which he rightly asks for, when his mind is not darkened when he prays, even by hatred of his enemy. But we often overcome the reluctance of our mind to pray, when we pray for our enemies."

Moreover, when occasionally we are not heard when we pray for

others, it is either our own fault, or the fault of them for whom we pray, who by their sloth or evil disposition render themselves unworthy of the grace of God, and at times rail against Him, and despise His call.

There is an instance in the Lives of the Fathers. A certain man tempted with the spirit of lust, asked the prayers of a holy anchoret, that he might obtain deliverance. He prayed again and again, but to no purpose. When he wondered at this, God replied, He does not deserve to be heard, because by lazily cherishing obscene thoughts and trifling with them, he is the cause of his own temptation. The anchoret told him this, and then, moved with compunction, the man gave himself to prayer, watching and fasting, and obtained deliverance from his temptation. Those who are tempted should therefore co-operate with those who are praying for them, in order that they may be heard. Just as a sick man should co-operate with his physician, in order to his cure. But if he refuses to do so, all the labour of the physician is useless.

Ver. 24.—*Hitherto have ye asked nothing in My Name.* Because ye have trusted in My presence, have asked all things of Me in person, and I have gained them from My Father. But now, as I am about to leave you, I refer you to My Father, that ye may obtain from him all that ye require, through the intervention of My Name. For though the Apostles cast out devils, &c., in Christ's Name, yet they did so by asking help from Him who was present with them.

Ask, and ye shall receive. Because I have obtained this from the Father by My merits. Be not sorrowful at My departure, for He will give you greater things than I have ever given, if invoked in My Name. So Euthymius, Maldonatus, &c.

That your joy may be full. (1.) S. Augustine (*in loc.*) explains thus, "Ask of God to comfort you in My absence, and to confer on you fulness of joy in eternal happiness." (2.) S. Cyril. If ye ask of God, He will give you the fulness of joy, namely, remission of sins and plenteous grace. (3.) The word "that" signifies the effect and result of your prayers. Ye will rejoice at My Resurrection, but in order to perfect your joy, ask of the Father in My Name all

the graces ye need, so that by obtaining them from the Father ye may have fulness of joy, and wish for nothing more in this life. So Ribera, Toletus, Jansenius, and others. This is the true meaning.

Ver. 25.—*These things have I spoken to you in proverbs; but the time cometh when I shall no longer speak unto you in proverbs, but shall show you plainly of the Father.* I said (Preface to Prov.) that a proverb, parable, and adage often meant the same thing, viz., some occult, obscure, and mysterious saying, though it does not contain a parable. This is the meaning here. What I have said about "a little while," "the Holy Spirit," "My departure to the Father," "your joy," &c., seems to you now obscure and enigmatical. But you will soon have full experience of them, both by My own teaching in the forty days, when I shall make known to you the meaning of Holy Scripture (Acts i. 3), and more fully by the Holy Spirit, whom I will send to you at Pentecost, to teach you clearly and distinctly the mysteries of the faith, and to inflame you with the love of them. So S. Augustine, Bede, Maldonatus, and others. S. Gregory (*Moral.* xxx. 5) refers this promise to the state of blessedness in heaven, for there it will be most abundantly fulfilled, when we shall see God face to face.

Ver. 26.—*In that day ye shall ask in My Name; and I say not unto you that I shall pray the Father for you.* I said (xiv. 16), "I will pray the Father, and He shall give you another Comforter." But now there will be no need of My praying, for I shall soon send the Holy Spirit, who will teach you to pray to God in My Name with such great earnestness, that the Father will grant you all things at your prayer, and therefore ye will not then need such prayers as I offered to God when present with you. Hence some Fathers think that Christ does not pray for us in Heaven with prayers, properly so called, but merely by presenting His wounds to the Father. (*See Vasquez, par. iii., tome* 1, *Quæst.* 21). But it is more probable that Christ does pray for us in heaven with prayers properly so called, as I have explained in Rom. viii. 24. Christ means that His earthly presence was not needed in order to pray for them as He used to do.

Ver. 27.—*For the Father Himself loveth you, because ye have loved Me.* He first loveth us, in calling and urging us sinners to repentance and love of Him. And we then begin to love Him, and He then pours into us charity and justifying grace, making us His sons and friends. Hence it is clear that charity is the bond between God and man, for it causes us to love God, and God in turn to love us, as a friend loves a friend and is loved by him in return.

And have believed that I came forth from God: that is, that I am the Son of God, sent by Him into the world for your and others' salvation. But you will say: "If God loves us, why does not He give of His own accord those things He knows we need, but wishes to be asked?" (1.) Because the reverend Majesty of God demands of us that we should reverence Him by our prayers, and testify that we need His bounty, and that no one can relieve our wants but Himself. We owe to Him the tribute of our prayers.

(2.) The state of man requires us to acknowledge that we depend on Him, are fostered and protected by Him, and that in all things we need His aid and bounty. "Nay, let him openly confess," says S. Augustine, "that he is God's mendicant. Let him humble himself before Him, and with *bended* neck beg from Him what he needs."

(3.) The greatness of the thing asked for demands it. For we ask of God grace and glory, and there is nothing more excellent than these. God wishes us therefore to buy them by prayer, as it were by a price, that we may value them the more, and carefully preserve them. See S. Basil (*Conat. Monast.* chap. ii.)

(4.) The utility and the excellence of prayer demands it. For therein we exercise, 1. Faith, in believing that God is Almighty, All-wise, and Most Good. 2. Hope, for we hope that He will give us all things necessary for this life and the next. 3. Love, whereby we as children ask all these things from a most loving Father. S. Chrysostom says thus on Ps. iv., "Prayer is no slight bond of our love towards God: for it accustoms us to speak to Him, and leads us on to the study of wisdom. For if he who holds much converse with some great and wonderful man, gains thereby great benefit,

how much more does he who holds perpetual converse with God?" For "prayer" (as he says elsewhere) "is a talking with God, which makes man a kind of familiar angel with God." See his book "De orando Deum," and Climacus (gradu xxviii), where he gives many excellent testimonies in favour of prayer, and adds, "Prayer is a kind of holy tyranny over God," for it compels Him, as it were, to grant those things which are asked for.

Ver. 28.—*I came forth from the Father, and am come into the world. Again I leave the world and go to the Father.* I came forth, not by birth of the Virgin, as Jansen maintains, but by My Eternal Generation from the Father. So say the Fathers. Listen to S. Augustine (*in loc.*), "He came forth from the Father, because He is of the Father, and He came into the world, because He showed to the world the Body which He took of the Virgin." And Cyril, "To have come forth from the Father, is nothing else than to have been born, and to have shone forth from the Substance of the Father by that going forth by which He is, and is thus understood to be as in proper subsistence." Euthymius, "I came forth from the Father, signifies that He is of the Substance of the Father, or by every right the Son of the Father." So also Bede, S. Thomas, Lyranus, Ribera, Toletus, and others. This will be more clear from verse 30. And so, too, it is said "they came forth from the loins of their father" (Heb. vii. 10; and Is. xxxix. 7). To go forth from the Father is the same as being begotten of Him.

Ver. 29.—*His disciples say unto Him, Lo, now speakest thou plainly, and speakest no proverb:* we now clearly understand that which we did not comprehend before. For Thou spakest obscurely, "A little while, and ye shall not see Me," &c. But now thou explainest it clearly.

Ver. 30.—*Now we know that Thou knowest all things.* "From our seeing and hearing that Thou understandest our secret thoughts, our doubts, and our desires to understand the meaning of Thy words, for Thou hast anticipated our questionings, and hast of Thine own accord cleared up our doubts. And for this cause we believe the more firmly that Thou art in truth the Son of God, and

begotten by Him, because Thou knowest all things, and seest the secrets of hearts; which is the property of God." So Cyril; or as Toletus says, "This alone is sufficient to make us believe that Thou camest forth from God, because Thou discoverest our secret thoughts, and makest answer to them. And if other arguments (many as they are) were wanting, this alone would suffice to make us believe in Thee."

Ver. 31.—*Jesus answered them, Do ye now believe?* Ver. 32.—*Behold the hour cometh; yea, is now come, that ye shall be scattered every man to his own, and shall leave Me alone; and yet I am not alone, because the Father is with Me.* This first clause is read either as a question (with Theophylact, Euthymius, Jansenius, and others) or as an affirmation. The meaning is the same in either case. Do ye believe? But ye will soon show how little and feeble is your faith. Or else, Ye now have faith in Me, but much feebler than you think, for you will flee away, and leave Me. Each of you hasting away to the place which is nearest, and none of you waiting for any others.

I am not alone. I say not this for My own sake, but for your sake. I need not your protection, as I have the Almighty Father with Me.

Ver. 33.—*These things have I spoken unto you, that in Me ye might have peace.* The things I said before (ver. 5, and ch. xvi. 18 and 19). That ye might trust confidently in Me, with a mind calm and tranquil, unmoved, and unterrified by the waves of persecution.

In the world ye shall have tribulation, but be of good cheer, I have overcome the world. I have begun to overcome it, by My holy Life and heavenly doctrines, but I will now fully and completely overcome it by My Passion and Death. Be confident then, that as I have overcome it, so will ye overcome it if ye persevere in faith and love. If therefore ye abide in Me, ye also, by My example, and by the grace of the Holy Spirit, which I will give you, will overcome the world; *i.e.*, all the hatred, persecutions, &c., of the Jews (see 1 John v.) Understand by the world, the prince of the world, and all other adversaries of Christ. So Toletus, Ribera, and others. Be assured then, under every worldly trial, that I have overcome the

world, not for Myself but for your sakes I have overcome, that ye might overcome, that I might give you a rule and pattern, that I might obtain from God the grace of victory for you. Contend therefore resolutely, because I will contend in you, and overcome in you, by making you conquerors. For, as S. Augustine says here, He would not have overcome the world, if the world were to conquer His members.

Montanus, and his fellow-martyrs, the disciples of S. Cyprian, trusting in these words were strengthened by them, and exulted in their dark and gloomy prison; for they said, "Where the temptation is great, there is He, the Greater One, who overcomes it in us, and there is no contest in which, by the protection of the Lord, there is not victory." See their Acts in Surius, Feb. 24. And S. Cyprian himself (*Ep. ad Fortunatum*) says, "If any one, keeping the commands of the Lord, and boldly cleaving to Christ, has stood against the adversary, he must needs be conqueror, for Christ is unconquerable." Also in Epist. to Donatus, "He can seek for nothing from the world who is above the world." And again (Epist. to people of Thibaris), *e.g.* "The Christian soldier, instructed by His precepts and warnings, trembles not at the battle, but is ready for the Crown." And just before, "The Lord wished we should rejoice in persecutions, because when they come, then the crowns of faith are given, the soldiers of God are proved, the heavens are opened to martyrs." And again, "He is not alone, whose companion in flight is Christ, who keeping the temple of God, wherever he may be, is not without God. And should a robber assault him when flying in solitude, or on the mountains, or a wild beast attack, or hunger, or thirst, or cold afflict, or when hastening over the sea storm and tempest overwhelm him, Christ everywhere beholdeth His soldier, and if he dies in persecution for the honour of His name, He gives Him the reward He has promised He will give in the resurrection." And also in the Treatise *de Mortal.*, "He who is a soldier of God, who, stationed in the heavenly camp, is already hoping for things above, should recognise what He is, in order that there may not be any trepidation or faltering in us at the storms and tempests of the world. For the Lord foretold that these things should come to pass, instruct-

ing and teaching us beforehand by His word of encouragement, and preparing and strengthening us to meet them." And he says (*Epist. i. ad Cornelium*): "That the soldiers of Christ cannot be conquered, though they can die, and that they are unconquered because they are not afraid to die." And the Confessors, too, who were in prison and destined to martyrdom, wrote thus touchingly to S. Cyprian, as the encourager of Martyrs:—"What more glorious or what more happy can be granted to any man by Divine favour, than fearlessly to confess the Lord God in the midst of his murderers, and that while the various and exquisite torments of the secular power are raging, even with a racked, tortured, and mangled body, to confess Christ the Son of God with his departing but still free spirit? having broken through all worldly hindrances, to present himself before God freed from them all,—than to win the heavenly kingdom without delay, than to become a fellow-sufferer with Christ by suffering in His Name?" And so too S. Chrysostom, when his banishment was in debate, addressed to his people eleven discourses, beginning thus:—"Many are the floods, and huge the waves, but I fear not drowning, for I stand on the rock. But what think they? Lest I should fear death, to whom to live is Christ and to die is gain? lest I should be afraid of exile, though I know that the earth is the Lord's, and the fulness thereof? or the proscription of my goods, though I know that I brought nothing into the world, neither can I take anything out? The terrors of the world—I despise them; its pleasures—I deride them. I desire not riches, I dread not poverty, I fear not death."

CHAPTER XVII.

1 *Christ, like a most loving father bidding farewell to his children, after His long discourse and exhortation to His Apostles, concludes with a prayer, in which He commends and gives them up to God. He prays first for the glorification of Himself and the Father.* 9 *For the care and salvation of His disciples.* 20 *For all those who would afterwards believe in Him through their preaching, that God would keep them from evil, that they might all be one, and the world might believe that He was sent by the Father to save the world.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee :

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth : I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me ; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me : and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them : I pray not for the world, but for them which thou hast given me ; for they are thine.

10 And all mine are thine, and thine are mine ; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none of them is lost, but the son of perdition ; that the scripture might be fulfilled.

13 And now come I to thee ; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word ; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.
17 Sanctify them through thy truth : thy word is truth.
18 As thou hast sent me into the world, even so have I also sent them into the world.
19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.
20 Neither pray I for these alone, but for them also which shall believe on me through their word ;
21 That they all may be one ; as thou, Father, *art* in me, and I in thee, that they also may be one in us : that the world may believe that thou hast sent me.
22 And the glory which thou gavest me I have given them ; that they may be one, even as we are one :
23 I in them, and thou in me, that they may be made perfect in one ; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.
24 Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory, which thou hast given me : for thou lovedst me before the foundation of the world.
25 O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.
26 And I have declared unto them thy name, and will declare *it :* that the love wherewith thou hast loved me may be in them, and I in them.

Ver. 1.—*These words spake Jesus, and lifted up His eyes to heaven and said, Father, the hour is come : glorify Thy Son, that Thy Son also may glorify Thee.* These are the last words of Christ, when going to His Passion, and like the dying notes of the swan, are full of sweetness, love, and warmth. He teaches us (1.), when trouble is pressing on, to have recourse to prayer, and to ask God for strength to overcome it. (2.) That fathers both earthly and spiritual should, when going away or dying, commend their children to God in prayer. (3.) That preachers should study their discourses, so as to obtain both such power of speech as to move the hearts of their hearers, and so as to gain acceptance with them, that they may understand what they hear, and lovingly carry it out in their lives. "But no vain waste of words may have a place," says S. Cyril, xi. 14.

Lifted up His eyes.—To teach us, by using the same gesture, to lift up our heart to God.

Each word has its force. "Father." Christ prays as man, but as God-man : hypostatically united to God. He therefore calls God His Father, because He begat the Son as God, and hypostatically united

to Him man's nature (*hominem*) which He assumed. The Name of Father invites to confidence and love; for what can a father deny his son? It also indicates majesty and power; for as S. Cyril says (*Thesaur* i. 6), "It is in God a greater thing to be the Father than to be Lord. Because as the Father He begat His consubstantial Son, but as Lord He made the creatures, who are infinitely inferior to Him."

Is come.—In the Greek it is in the past tense. It is, that is, the fitting time, almost the last hour of my liberty and life. My seizure, My passion, My cup and death are at hand, when I shall specially need, O Father, Thy grace and help. For then will My Godhead be especially hid, when I shall be nailed to the Cross, as a seditious person, and as aiming at being King of the Jews. I therefore pray Thee to wipe away this infamy, to manifest My Godhead and glorify Me. S. Augustine says (*in loc.*), "This denotes that all time, and that what He would do at any time, or allow to be done, were all ordered by Him, who is not subject to time. The hour is come, not by the force of destiny, but by God's ordering. Be it far from our thought that the stars should compel the Maker of the stars to die."

Glorify Thy Son.—But what glory and glorification does Christ here ask for? (1.) Some understand His Passion and death; this indeed was great glory to Christ. For by it He reconciled men to God, He abolished sin, He overcame the devil, He destroyed death, He procured for us life and glory. So Origen, Hom. 6 in Exod.; S. Ambrose, Hexam. iv. 2; S. Hilary, Lib. iii. de Trinit., who says, "He was to be spit upon, to be scourged, to be crucified. But the Father glorifies Him by the sun withdrawing its light, by the earth trembling, by the witness of the Centurion." The cross therefore was in itself a dishonour to Christ, but in its fruits it was glorious.

(2.) S. Augustine (*in loc.*) and Ribera consider that this glorifying of Christ was in His resurrection, ascension, His being seated at the Right Hand of the Father, and His sending the Holy Spirit. I offer Myself (He would say) to an ignominious death for Thy glory, and for the salvation of men, whom Thou hast chosen from all eternity. Do Thou glorify Me, that in My Passion I may appear as

thy true Son; and afterwards rise again and ascend into heaven; that men, for whom I die, may thus believe in Me, that Thy Godhead, power, and goodness may be acknowledged, and that Thou mayest be adored by all. Hear S. Augustine: "If He is glorified in His Passion, how much more in His Resurrection? He says therefore, the hour is come for sowing in humility, delay not Thou the fruit thereof in glory." (3.) More correctly, and to the point. This glory was the manifestation of Christ, to be the Son of God. This was the end and scope of His Incarnation, as He explains in the next verse, and so its meaning is, "Thou hast sent Thy Son into the world to redeem it. My Passion, whereby many will be offended and fall from Me, is at hand. I pray Thee, O Father, to glorify Me, that men may not contemn and despise Me for My death on the cross, but may acknowledge Me as Thy Son, and Very God, and thereby obtain grace, righteousness, and salvation." Christ asks that this purpose of God may be manifested to the world, to the end that this His mighty work may attain its end and object. Glorify Me then by miracles, the earthquake, the rending of the veil, the opening of the tombs, &c., by My speedy Resurrection, by My Ascension, the conversion of the whole world, that all may recognise Me as God, and the Saviour of the world.

It is clear then that all these three interpretations come to the same point. Glory and distinction mean the same thing, as is shown by many heathen authorities. It is also plain that this glorification properly relates to Christ's manhood, and that it should be acknowledged as united to the Godhead. Consequently it is an acknowledgment of His Godhead. For by its being made known to the world that Christ's manhood was united to the Godhead, it was made known also that God of His boundless mercy humbled Himself to be born, and to die for us from His supreme love for man.

Arius used to object. The Son seeks to be glorified by the Father, therefore the Father is greater than the Son. S. Basil retorts by quoting the words which follow, "That Thy Son also may glorify Thee." The Son therefore glorifies the Father quite as much as the Father glorifies the Son. Morally, Christ teaches us

here, that God turns into glory any ignominy which has been incurred for His name, and that the greater the ignominy, so much greater is the glory. And that ignominy is the true way to glory, according to the Apostle's words (Phil. ii. 7, *seq.*)

And in like manner, SS. Peter and Paul, having been evilly entreated and put to death by Nero, attained to the highest glory, so as to be lords not only of Rome but also of the whole world, and to have had their statues placed on the columns of Trajan and Antonine, in the place of these two Emperors.

The Gentiles had some faint notion of this. As Agesilaus said that the way to obtain undying glory was to despise death. And so also Alexander, Julius Cæsar, and many others, gained their renown in war by despising death (*see Horatius, Carm.* i. 12).

Hence the Spaniards have an axiom to the same effect.

Apostolic men should be more ready to say the same, for what is earthly glory to heavenly, human to divine, temporal to eternal? See Rom. viii. 18. And the Apostle speaks elsewhere of the eternal weight of glory: For the Holy Trinity, all the countless angels, all the hosts of the blessed prophets, apostles, martyrs, confessors will glorify through all eternity the champions of virtue.

That Thy Son also may glorify Thee.—By showing that I am not a mere man, but the God-man, sent by Thee for the salvation of man. And I ask this, not for Myself, as being greedy of glory, but that it may come back to Thee, as the Fount and Author of all My glory, that so I may in turn glorify Thee by making Thee known to the whole world. Christ did this (1.) "Because when the Son is glorified the Father is glorified also," says S. Cyril; and so also S. Hilary (*Lib.* iii. *de Trinit.*) says, "He shows that the virtue of the Godhead is the same in Both; for the glory of the Son is the glory of the Father." (2.) Because when this great mystery of godliness, viz., the Incarnation of the Word and by it the salvation and redemption of men, was made known, all who heard and believed it praised the boundless compassion, wisdom, and omnipotence of God the Father, which He manifested in this His work. (3.) Christ especially glorified His Father by the living voice of His doctrine

and preaching. For Christ preached the mystery of the Holy Trinity, and in many places of St. John He magnifies God the Father, saying that He was sent by Him, and ascribing to Him everything He had received. Hear S. Augustine (*in loc.*), "God was known in Judea only, but it was by the Gospel of Christ that the Father was made known to the Gentiles. He saith therefore, Glorify Thou Me, raise Thou Me up, that through Me Thou mayest be made known to all the world."

Note the word "Thy Son;" for, as S. Hilary says (*Lib.* iii. *de Trinit.*), "There are many sons, but He was the *proper*, the Very Son, by origin, and not by adoption, in truth and not in name, by nativity and not by creation."

Ver. 2.—*As thou hast given Him power over all flesh.* Because Thou, O Father, hast given Me power over all men, give Me also the glory which is necessary for its exercise and proportionate to it, that, as My Power is more ample over all men, so may My glory be most ample and be spread over all nations. Just as a viceroy says to a king, As thou hast given me this delegated power, give me also the agents and means which are necessary to sustain it. But the power of Christ is over all men, not merely as He is God, but as He is man. For the Father hath subjected all men to Christ as man, as their Prince and Saviour, and has committed them all to His care and guidance in order that He may, as far as possible, labour to save them all. He has therefore put the salvation of all men into His hands. "All flesh" then means that the preaching of the gospel should extend to the whole world, says S. Chrysostom.

That He should give eternal life to as many as thou hast given Him. That is, that I should rightly exercise the power entrusted to me, viz., that I should bring all men, as far as lies in me, to eternal life; for this knowledge of My glory, which is faith in Me, is necessary for their attaining salvation. But thou wilt say, Christ gives not eternal life to all men; few are saved, the many are lost. S. Chrysostom and Toletus reply, that Christ, for His part, gives eternal life to all, in giving His merits, His doctrine, His sacraments, His peace, and other means of salvation to all. And if they use them aright they will

attain to eternal life. But because the many refuse to use them, it is by their own fault that more are lost than saved. Jansen adds that Christ more especially speaks of the predestinate only: for those did the Father give more especially to Christ (*see below, ver.* 16). Christ therefore gives His elect eternal life in an effectual manner, but to the reprobate merely sufficiently so that these may be saved possibly, but they only will be saved actually.

Ver. 3.—*But this is life eternal, to know Thee the only true God and Jesus Christ whom Thou hast sent.* This saying agrees exactly with what precedes. Christ gives the reason for seeking to be glorified. Because this glorification is the knowledge of God and of Christ, which is the only way to eternal life. His argument is this, "Glorify Me, that I may glorify Thee, so that by this glorifying or manifestation they may attain eternal life." For life eternal consists in knowing Thee, and Jesus Christ whom Thou hast sent, in order that they who believe in Him may be saved. For no one can be saved, except by Faith in Christ.

This is life eternal. (1.) S. Thomas (*Par.* i. *Quæst.* xii. 4 *and* 6, *and par.* iii. *Quæst.* iii. *art.* 4, *and Contra Gentes* iii. *cap.* 61, *and elsewhere*), understands these words in their formal sense, and hence proves that the essence of beatitude consists in an act of the intellect, not of the will. And he thus explains it, "Glorify Me, that thus the faithful may obtain eternal life, which consists in knowledge, *i.e.* in the vision of the Father and the Son." (2.) Cajetan and Jansen think that "knowledge" in this place, is the knowledge both of the way and of the country. It therefore does not mean to "see Thee," which is the portion of the Blessed, but to know Thee, which belongs to those who are but on the way. For eternal life begins here by faith, and will afterwards be consummated in sight. (3.) These words must be explained literally in a causal sense. "This is life eternal, *i.e.* this is the cause of, the way to life eternal, to believe in Thee the only true God, and Jesus Christ whom thou hast sent." See John iii. 16, vi. 47. The effect here is put for the cause, as in John xi. 25: I am the Resurrection and the Life, *i.e.* I am the causes or the author of life, and also xii.

50; I know that His commandment is eternal life, *i.e.* the cause of it, and 1 John v. 4 and S. Cyril (xi. 16) affirm that faith and the practice of true piety are the root and origin of eternal life. Faith is in truth the beginning of the Beatific Vision. For it produces hope, hope charity, charity good works, by which we obtain eternal life.

Lastly, S. Augustine thus combines these three meanings, "If the knowledge of God is life eternal, the more we advance in this knowledge, the more do we advance in eternal life. But this will be perfect, when there is no more death. There will then be the highest glorifying of God, because there will be the highest glory. But glory is defined thus, as the frequent speaking of a man with praise. But if a man is praised, when credit is given to what is commonly said of him, how shall not God be praised, when He is beheld? 'Blessed are they that dwell in Thy house: they will for ever praise Thee'" (Ps. lxxxiv. 4).

That they may know Thee, the only true God. Hence the Arians infer that Christ is not true God. In reply, (1.) S. Augustine (*in loc.*), Bede, and others, connect together Jesus Christ and the Father under the one term "Deity," and interpret thus, As the Father is true God, so is the Son also true God. (*See S. Hil. lib.* ix. *de Isaiah.*) The statement would otherwise be imperfect, for if we believed that the Father alone was true God, we could not have anything else to say about Jesus Christ, unless we understood that He was true God also. The Fathers, in fact, infer from this Christ's Godhead. (2.) S. Chrysostom, Cyril, and others reply that the word "only" does not exclude the Son and the Holy Spirit, but merely idols and false gods. And the meaning is that they may believe in Thee, who art that God, who only is the true God, as is also the Son and the Holy Spirit. That the Son is true God is sufficiently indicated, when it is said that eternal life consists in the knowledge of Him and of the Father alike. For eternal life necessarily consists in (the knowledge of) the one supreme and true God. (*See S. Ambrose de Fide*, v. 2.) Christ therefore through modesty does not call Himself God, but one sent by the Father, as the Redeemer of the world. For such He was when Incarnate, and

made man. And hence we infer that faith in the Incarnation and the Trinity is required in order to salvation. For the Father cannot be fully believed in, apart from the Son and the Holy Spirit, for the Paternity of the Father requires also the breathing forth of the Holy Spirit.

And Jesus Christ, Whom Thou hast sent. Thou wilt say the Holy Spirit is here omitted, and accordingly He is not God. But the word "only" merely excludes the gods of the heathen, who have another nature, and not the Holy Spirit, Who has the same nature as the Father.

But why is the Son alone mentioned, and not the Holy Spirit? (1.) Euthymius replies, Because the time for speaking about Him had not arrived. But Christ had already promised the Holy Spirit to His disciples, and said a great deal about Him. (2.) Ribera thinks that it was in order to maintain the greatness of His origin, and just as the Son attributes everything to the Father, as proceeding from Him, so likewise eternal life is ascribed to our knowing the Father and the Son. And though the Holy Spirit is understood, yet He is not named, because the Father and the Son are the source of His being, whereas He is not the source of any Divine Person, but derived everything from the Father and the Son. See above, chap. xv. 26. (3.) Christ does not mention the Holy Spirit, because He was wholly engaged in enforcing faith in Himself, as God and man. And this specially needed to be inculcated, both because it was a new doctrine, and difficult of belief, and also because it was the basis of all other articles of belief, and moreover because in that belief was involved belief in the Holy Spirit, of whom Christ had already spoken. The Holy Spirit is therefore here understood, because, as S. Augustine says, "He is the Spirit of the Father and of the Son," being the consubstantial Love of them Both.

Ver. 4.—*I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.* The work of preaching and redemption, for which Thou didst send Me into the world, I shall in a few hours consummate after the brief period of My Passion and Death. And I am about to commit the teaching thereof to the Apostles.

S. Augustine says, "I have glorified Thee by making Thee known to those whom Thou hast given Me. God is glorified when He is made known to men, and is preached to those who believe by faith." For, as S. Chrysostom says, "He had been already glorified and adored by angels in heaven. He speaks therefore of that glory, which concerns the worship of men."

Ver. 5.—*And* (*i.e.* therefore, because I have performed the work of My mission), *O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.* S. Augustine, and after him S. Thomas, understand it of the glory which Christ had as man from all eternity, not indeed in act, but in the decree and predestination of God. He asks "that the glory which He had in predestination, he might have in the complete restoration of it to Him at the right hand of the Father; for He saw that the time for His predestined glorification had arrived." And so Suarez, "Glorify Thou Me with the glory of the Resurrection, to which Thou didst predestinate Me before the world was."

Others understand it more simply, of the glory which, as Son, He had from the Father, in sitting at His right hand, as equal to Him in dignity and glory. That is, Grant, O Father, that I may, after My death, ascend into heaven, and sit at Thy right hand as Thy Son, and so be glorified, and acknowledged by men not only to be man but also God. And that by the union of My divine nature to My manhood, that manhood also may be exalted in great glory to Thy right hand. That thus My Godhead may communicate to My manhood which is conjoined with it the glory which It had from all eternity. He asks therefore that the Godhead which was latent in His humanity might be acknowledged, and that both might be glorified together. So S. Chrysostom, Cyril, Theophylact, Euthymius, S. Thomas. Place Me at Thy right hand, that all may understand that I have that glory which in truth I had with Thee from all eternity, and that I am Thy very Son by nature, and equal to Thee. So Cyril (*Hil. lib.* iii. *de Trin.*), S. Augustine, Leontius, Toletus, and many others.

A threefold glory of Christ is here signified. First: The uncreate

and uncreated glory of His Godhead and divine Sonship. Secondly, the created and finite glory of His manhood, which it obtained by the Resurrection and all its glorious gifts, and afterwards by His Ascension. For He sitteth at the right hand of God, not as God only, but as man. And His prayer is, Grant that I, who have sat from all eternity at Thy right hand as God, may sit there also as man. The third glory is that by which both these former glories were manifested to the Apostles and the rest of the faithful, for when they saw Him gloriously ascending into heaven, the angels welcoming Him, and the Holy Spirit sent down by Him with the working of so many signs and miracles, by which they converted the whole world to Christ, from all this they acknowledged that Christ was no mere man, but the Son of God, seated as such at the right hand of the Father in supreme majesty and glory, and they preached this through all the world. Christ therefore asks that His first glory may be made manifest by His second, *i.e.* by the ascension of His manhood into heaven; and that His second glory may be manifested by His third glory, that is, to the Apostles and the rest of the faithful. He asks, in short, that His Godhead, like a heart concealed by the mire and shell of His manhood, may shine forth (when death has broken that shell) and diffuse on every side the rays of its glory. Just as the sun disperses by its warmth the clouds which envelop it, and scatters its shining rays in every direction. And when that comes to pass, the glory of Christ will shine forth over the whole world, by His resurrection, His ascension, His sending the Holy Spirit, and the conversion of the Gentiles.

S. Chrysostom by His glorification understands His Passion, and thus addresses Him, "What sayest Thou? When Thou art about to be led to the Cross with robbers and malefactors, and to undergo the death of the accursed, to be spit upon, to be beaten with rods and blows; callest Thou that glory? Indeed I do, for I shall suffer all this for those I love, &c. If then He counts it not glory to be on His Father's throne, but to suffer contumely, how much more must I reckon that to be glory?" And a little before, "If Christ

counted it not so great a thing to be in glory, as to endure the Cross for my sake, what, I ask, ought I not to endure for His Name?"

Here note that "with Thee" is the same as "from Thee." For the Son derives His Godhead and all His glory from the Father. Or it may mean "In Thy presence," for though no angel or man were to glorify Christ, yet would He have infinite praise and glory in the Father's presence. For with such honours the Father lauds and glorifies the Son, and the Son in turn glorifies the Father. And so also with regard to the Holy Spirit. Hence we sing the *Gloria Patri* at the end of every Psalm. Indicating the glory with which Each Divine Person glorifies the other two, and is in turn glorified by Them. 3. *With Thee* indicates the consubstantiality of the Father and the Son. See John i. 1, and notes.

Therefore some heretics, as S. Augustine testifies, wrongly suppose that this glorifying was caused by the manhood in heaven being converted into the Godhead. This is impossible, for in this case the manhood of Christ which suffered would not be glorified. For it would no longer exist, when changed into the Godhead. There would be Godhead only. The manhood therefore participates in the glory of the Godhead (far above all angels and men), as being hypostatically united to it. Just as the air participates in the light of the sun, and the blessed participate in the glory of God. So SS. Chrysostom, Hillary, Ambrose, and Athanasius, writing against the Arians.

Ver. 6.—*I have manifested Thy Name to the men which Thou gavest Me out of the world.* "This was the duty committed to Him by the Father." So S. Chrysostom. "Thy name, not as God, but as the Father," says S. Cyril. The *Interlin. Gloss* says the same; and S. Augustine (*in loc.*), "For the Name of God was not unknown to the Gentiles. In respect that He made the world, God was known to all men. In that He was not to be worshipped together with false gods He was known in Jewry. But in that He is the Father of Christ, He is now manifested through Christ." And S. Chrysostom, "He had already manifested Himself as the Son of God in words and in deeds."

Whom Thou gavest Me out of the world. By calling, and, not merely sufficient, but by effectual, grace poured on those whom Thou hast given Me perfectly and completely, that is, as concerns Myself, even those who were called by such preventing grace, as was in accordance with their free wills, persuading them to believe, love, and follow Thee, and who on their part obeyed My call, and separated themselves from the world, its desires and vanities. As S. Cecilia said, She wished to have no friendship with the world.

He speaks more particularly of the Apostles; and He signifies by the expression "Thou hast given Me," (1.) That the power and authority He had over His disciples and other men was derived from His Godhead. (2.) That God the Father by His preventing grace had moved them to believe in Christ, and follow Him. (3.) That the Father had separated them from the world, and consigned them to Christ. (4.) That His human will was in conformity with the will of the Father. (5.) That God the Father chose those whom He wished to consign to Christ as His apostles, and that Christ accepted those whom He had chosen.

Thine they were, and Thou gavest them Me, and they have kept Thy word. Christ gives His parting blessing to His disciples, and commends them in prayer to God. He prays Him to protect them as His own, for the Father had given them to Him.

Ver. 7.—*Now they have known that all things Thou hast given Me are of Thee.* All that I have said or done originally came from Thee, My teaching and My law.

Ver. 8.—*For I have given unto them the words which Thou gavest unto Me, and they have received them, and have known surely that I have come out from Thee, and have believed that Thou didst send Me.* Have a care for them, because I cared for and taught them, and they have accepted My doctrine, and believed Me to be the Messiah.

Ver. 9.—*I pray for them* (that Thou wouldst make them grow in the knowledge and love of Thee and Me): *I pray not for the world, but for them which Thou hast given Me; for they are Thine.* And hence heretics in the time of S. Augustine (making a wrong use of his writings) taught that Christ prayed only for the predestinate; and

that therefore whatever sins they committed could not hurt them, and that no good works could be of avail for the reprobate. This heresy was renewed by John Huss and Martin Luther. But Scripture teaches us that Christ was born and died for all men, even the reprobate, or rather for those who would be reprobated on account of their sins. See Luke xxiii. 34; 2 Cor. v. 14–15; John i. 9; 1 Tim. ii. 4. Because Christ, for His part, provides all men with the necessary means for salvation. His sacraments are constituted for all. His Apostles He sent to all nations. He offers His teaching and His grace to all. He has sufficiently done His part for their salvation. But He here specially prays for His faithful ones, and with effectual prayer, for God to keep them in the faith and grace which have been given them. So S. Augustine, who elsewhere says, I pray not for those who are likely to the end of their lives to remain (in) the world, that is, to continue unbelieving and ungodly. (2.) It is better, and more to the point, to suppose that Christ here prayed for the Apostles only. For after He had prayed for them, He prayed for those who would afterwards believe through their preaching (verse 20). He therefore did not pray for them. Nor did He here pray for the world, though He prayed afterwards for His murderers. And by the power of that prayer many of them were converted at the preaching of S. Peter. But in this place He did not pray for them, but, as I said, only for the Apostles, the future propagators of the Gospel, and for the heads of the Church.

Ver. 10.—*And all Mine are Thine, and Thine are Mine.* I am about to depart, and I commend My disciples to Thee; because they are Thine, and elected by Thee to eternal life and committed to My care. But they are still Thine, though given to Me. And though, as I say, they were given to Me, yet they were ever Mine; for all Thou hast are Mine, by reason of our unity of Essence. So SS. Cyril and Chrysostom.

And I am glorified in them. Because they believe in Me, love Me, worship, adore, and preach Me as the Messiah and the Son of God. So Cyril and Chrysostom.

Morally. Learn hence that God and Christ are glorified in us, when we do what is right, and especially when we preach His faith, and convert unbelievers and ungodly men. S. Augustine (*in loc.*) takes it otherwise, putting the matter as past, instead of its being yet to come. For what is past is a matter of greater certainty. I pray for the Apostles, for I am about to be glorified by them, when they preach My Godhead in all the world.

Ver. 11.—*And now I am no more in the world* (I shall be soon out of the world), *but these are in the world, and I come to Thee.* I am leaving the world, but they remain in it, to preach the gospel, and therefore will be exposed to the hatred of both Jews and Gentiles, and countless perils. Keep them, then, O Father, for there is no one else who can do so, in My absence.

Holy Father. He terms the Father "Holy," because He is speaking of holiness, and He prays the Father to keep and advance the Apostles in holiness. And in ver. 25 He terms Him "righteous" for withholding from the unrighteous and proud world the mysteries of My humiliation in redeeming man. And when consoling S. Paul in tribulation, He is called "The Father of mercies, and the God of all consolation" (2 Cor. i. 3). And when He strengthened David in battle, and made him victorious, He was thus addressed, "I will love Thee, O Lord, My strength" (Ps. xviii. 1).

Keep through Thine Own Name, by Thy might and omnipotence, that they may ever be in Me, and abide in My love. It is plain then that the Apostles had not lost the grace of the Holy Spirit. For this prayer of Christ's was fully heard by the Father.

That they may be one, as We are one, i.e. in consent and will: just as We are One in Nature, and the same Essential Godhead. That being joined together by one spirit of charity, they may ever follow Me, and not be rent asunder by discord, and thus may have the unity of spirit in agreement, which we have by means of the same Essence. So S. Augustine (*in loc.*) and S. Ambrose (*de Fide,* iv. 2). Whence S. Cyril notes here, and S. Athanasius (*contr. Arian*) that the word "like" signifies only a kind of resemblance, but not identity; which means that they, by the consent of their minds, may

imitate that unity which We possess, in having the same numerical essence and will.

S. Cyril and S. Hilary (*de Trinit. lib.* viii.) refer these words to the Holy Eucharist, as though Christ wished that the Apostles, by partaking of His Body therein, might become one with Him and amongst themselves. And this truly and substantially, as He is truly one in substance with the Father. For just as the Father is united to the Son in the same Essential Godhead, so are the Apostles and all the faithful united one with another in the same substance of the manhood and Godhead of Christ, which they receive in the Eucharist.

Ver. 12.—*When I was with them I kept them in Thy Name, i.e.* "by Thy power, by Thy authority, as Thy messenger to them." So S. Cyril. For they, knowing that I was sent by Thee, willingly and boldly cleaved to Me, as knowing that through Me they were cleaving to God, and were blessed and protected by Him. For those whom the Son guards, the Father guards also. Others explain "Thy Name" as meaning, for the sake of Thee and Thy boundless goodness.

Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition. The word "son" means here, worthy of, guilty of. And hence it is plain that Christ here did not pray for Judas, who had withdrawn from the company of the Apostles in order to betray Christ. He had not been given to Christ by the Father, but had destroyed himself by his covetousness in betraying Me, and therefore passed away into the number of the reprobate.

That the Scripture might be fulfilled. This signifies, not the end and intent of Scripture, but merely that it so came to pass in order that the Scripture, which cannot lie, should be fulfilled. See Ps. cix. 8, and Acts i. 20.

Ver. 13.—*And now come I to Thee* (I shall soon come at My ascension); *and these things I speak in the world, that they might have My joy fulfilled in themselves.* I speak of these things, in order that the Apostles may fully rejoice with Me at these great blessings, and hope that they will hereafter be received by Me into heaven, to the same glory with Myself.

S. Augustine says, "He stated before the nature of this glory, when He said 'that we may be one.' For this is the peace and blessedness of the life to come."

Ver. 15.—*I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.* From the evil (1.) first of guilt, which alone is real evil. (2.) Of punishment, *i.e.* to preserve them from every adversity, or strengthen them to bear it. (3.) From the evil one, his snares and temptations. In Greek τοῦ πονηροῦ.

Ver. 16.—*They are not of the world.* He repeats what He had said before about the world, to show why the Father should care for and protect them, viz., because they had left the world, and given themselves wholly to the worship and protection of Christ.

Ver. 17.—*Sanctify them through Thy truth.* This signifies not the beginning of sanctification, but its progress and perfection (*Rev.* xxi.) Confirm and perfect them in holiness; pour into them by the Holy Spirit at Pentecost complete evangelical truth, that they may be filled with wisdom and holiness, both within and without, and thus become in life and doctrine true teachers of the world, Priests and Rulers of the churches, breathing on all their own holiness, as a fire from above.

Thy word is truth. (1.) It is not Moses or Philosophers, but Thy word which teaches this evangelical truth. The holiness of Moses and the Jews was merely ceremonial and shadowy. That of Philosophers was either pretended, or else merely moral and natural. That of Christ was supernatural, heavenly, and divine. Others understand by the words, sanctify them truly, that is completely and perfectly, as the Apostle says (*Eph.* iv. 24.), in true holiness (the holiness of truth, Vulg.). For perfect and great holiness is required in an Apostle, for continuous preaching, for resisting tyrants, for labouring night and day, for suffering martyrdom and death (2 *Cor.* xi. 2d. It can be explained thus: "Sanctify them in Me, who am the way, the truth, and the life. Make them partakers of My goodness and holiness." So S. Augustine (*in loc.*), S. Cyril, Rupertus, and S. Thomas.

3d. Maldonatus explains it: Set them apart as holy ministers and preachers of the Gospel. But in truth, not in shadow, as of old Aaron and his sons were consecrated only in a shadowy and typical way. So S. Chrysostom. And Jeremiah (i. 5) was said to have been sanctified in the womb, that is designated and, as it were, consecrated as a Prophet.

4th. It might be thus understood: "Make them holy victims, that they may be sanctified and offered to Thee in martyrdom." It was fitting that the Apostles should become martyrs, in order to confirm and seal the holiness of their doctrine by the holiness of their martyrdom. And thence, in fact, all the Apostles were martyrs, after the pattern of Christ, who said (ver. 19), "I sanctify Myself," *i.e.*, I offer Myself. For in Leviticus the victims are always said to be sanctified, when they are offered to God. See below, ver. 19. Observe, Christ as man had a threefold sanctity, which He imparted to the Apostles and the faithful. (1.) The first was infused into the soul of Christ at the very instant of His conception, just as God bestows all power on us by virtue of His merits. (2.) The second was Divine sanctity, by which the Deity is Itself most holy, and the fount of all holiness in men and angels. For Christ had this as man by *communicatio idiomatum*, by which the attributes of Godhead are truly ascribed to the man Christ, as subsisting with the Godhead in the one Person of the Word. (3.) The holiness of Christ as man, was *absolutely* caused by this hypostatical union with the Word, for by this the manhood of Christ was absolutely sanctified and made most holy. For even if Christ as man had had no infused grace, yet His very hypostatical union with the Word was His highest sanctification and holiness. Whence the manhood of Christ, as being united to the Word, was clearly impeccable, most pleasing and acceptable to God. Nay more, Christ, as man, was the Son of God, not by adoption, as we are, but properly, and in His very nature.

Thy word is truth. The gospel which I preach, as I received it of Thee, is not shadowy, as was the old Law, but is in spirit and in truth. See notes on chap. xv. 3. For "the Law was given by

Moses, but grace and truth were wrought by Jesus Christ" (John i. 17).

Morally. Learn here how holy a Christian ought to be, especially a "Religous" and Apostolic man, who wishes to make others holy, so as to be like the Apostles, and even like Christ, and to be diligent in imitating their most holy practices and deeds "Christianity," says S. Gregory Nyssen, "is the imitation of the Divine Nature." For a Christian ought to imitate, as much as He can, the holiness of God in Christ, so that Christ may always shine forth in his words and actions, and that any one who sees or hears him, may think that he sees and hears Christ. Holiness is a turning away from the world, and a turning to God and Christ, and union with them. Accordingly the Apostles converted the world, more by their holiness and burning love than by their preaching. Nay, they thundered with their mouth, because they flashed forth in their life, as Nazianzen said of S. Basil. See my sketch of S. Paul, prefixed to the Acts of the Apostles.

Ver. 18.—*As Thou hast sent Me into the world, even so I also have sent them into the world.* This is a fresh reason for Christ commending His Apostles to the Father, to preserve and sanctify them. For as Thou hast Me into the world to restore and sanctify it, so do I send My Apostles through all nations to sanctify them. They need therefore great holiness, so as not to be ensnared by their allurements, or overpowered by their persecutions, and also that they may sanctify them who are utterly depraved by their vices. Sanctify them therefore, O Father, more and more every day, that they may be able to sanctify numerous others.

Ver. 19.—*And for their sakes I sanctify Myself, that they also might be sanctified through the truth.* 1st. S. Augustine uses the word *sanctify* in its proper sense. I as the Son of God sanctify human nature which I have assumed, that by it I may sanctify the Apostles. As S. Augustine says, "When the Word was made flesh, He sanctified Himself in Himself; Himself the man, in Himself the Word, because the Word and the Man is one Christ. But He says it for the sake of His members; and for these I sanctify Myself,

that is, them in Me, because in Me they are even Myself. That they also might be sanctified. What meaneth this, '*that they too*,' but that they may be sanctified even as I, and in the Truth which I Myself am?"

2d, and correctly, "I offer Myself to Thee as a Holy Victim," *i.e.* within a few hours I shall offer It upon the Cross, so that they may by It "be sanctified in the truth," that is, that by Thy word which is truth, and no shadow, they may be sanctified, be truly Thine, and devote themselves, for Thee, to Apostolic labours; in order to convert all nations to Thee, and thus by the sufferings they endure, even martyrdom itself, they may offer themselves to Thee, just as I do Myself. So S. Chrysostom, S. Cyril (at great length), Rupertus, S. Thomas, Jansenius, Maldonatus, Toletus, Ribera, and others.

Ver. 20.—*Neither pray I for these alone, but for them also which shall believe on Me through their words.* Up to this point Christ prayed for the Apostles, and for those who were immediately converted by them. Now He prays for the whole Church, and for all future generations of Christians, for He is their Father and Patriarch, King and Prince, Pontiff and Hierarch. All these (says Toletus) did Christ as man behold in the Divine Essence, as distinctly and perfectly as though they were present, or perhaps it was by infused knowledge. For it was this latter that pertained to Christ as man, inasmuch as He was merely a wayfarer (viator); whereas the sight of the Divine Essence would be His, not as journeying, but as beatified. So Suarez. With that knowledge then He beheld us one by one, and all the faithful who would hereafter be born, and for each and all He asked and obtained from God the grace which was fitting for each. And it is by the force of this prayer, that the faithful, each in their own day, obtain all their blessings from God. He prayed then for all the Martyrs, all the Doctors of the Church, for all Virgins. He brought them all severally to the birth as His own Benjamins, and therefore every Christian should offer unbounded thanks to Christ for those His labour pains, and repay love for love, blood for blood, death for death.

Ver. 21.—*That they may be all one.* By one faith, hope, charity, and concord. Learn hence how united Christians should be amongst themselves, and how far removed are they who disseminate discord and strife, from the mind of Christ.

As Thou, Father, art in Me, and I in Thee, that they also may be one in Us. For God is love, and he that abideth in love abideth in God, and God in him. 1 John iv. 16. By faith then and love we are united to God and Christ, and afterwards mutually to each other as to members of Christ's Mystical Body, the Church. The word "as" does not mean identity, as the Arians held, but merely resemblance. For the Father and the Son are one by the same numerical Essence and Godhead, we are one by having the same quality; namely, love and concord. But by this we are so united to God as to possess Him, and be in turn possessed by Him. Hear the author "*De Salutaribus documentis*," assigned to S. Augustine [probably Paulinus of Aquileia]: "If we are pleased at possessing anything in this world, it is good for us to keep in our minds God who created and is the Possessor of all things, and to have in Him all that we holily and happily desire. But since no one possesses God, save he that is possessed by Him, let us become the possession of God, and He will become our possession. For what greater happiness can there be in the world, than to have our Lord and our Redeemer counted as our own, and whose inheritance the Godhead deigns to be? For we enjoy every blessing from Him if we live from Him, and in Him. For what, I ask you, suffices a man, if the Creator Himself does not suffice him? What does he seek further, whose Redeemer ought to be his sole joy, and everything to him? By love therefore we are so united to God as to be made one Spirit, that so all earthly desires in us may be swallowed up, and our whole mind be so raised up by its affections to God, as to be, in a way, deified. Just as a drop of water poured into generous wine is absorbed in it, and as iron when heated passes into heat, though the nature of the iron still remains, and as the air illumined by the sun turns into light, so that it seems to be nothing else but the light of the sun." And S. Bernard (*Sermon* lxxi. *on Cant.*)

says, "Who is He that cleaves perfectly to God, save He who, abiding in God, as beloved by Him, has in like measure drawn God into himself by loving Him in return? And thus when men cleave to each other on all sides, being bound up in their mutual and intimate love for each other, I should not hesitate to say that in this way God was in man and man in God." This union they feel and enjoy, who with Magdalen pass a contemplative life. For in that life the loving soul flows away from itself, and reduced, as it were to nothing, falls back, and is absorbed into the abyss of eternal love, and being utterly dead to itself, lives only to God, knowing nothing, and caring for nothing except Himself. For it loses itself in the boundless solitude and depth of the Godhead, but to lose itself thus, is far happier and far more for its own good, than to find itself. For stripping itself of everything human, and arraying itself in everything which is Divine, it is thus transformed and changed into God. O truly blessed is the soul, which has laid aside all its own. O truly blessed is the soul, which casting off every action which springs from itself in its power of memory, strips itself of all its imaginings, in its understanding feels and cherishes the brilliant rays of the Sun of righteousness, in its faculty of desire feels a certain glow of calm love, or the action of the Holy Spirit flowing with rivers of eternal sweetness, like some real fountain. For when it is set free and detached from all things else, and it exists in its own simplicity, and is cleansed as a bright mirror, the Lord is wont to enlighten it with the rays of His own Divine brightness. For when God Himself is acting, man is only passive. For when the powers of the soul are resting, and not engaged in their own proper actions, and set free from any outward impressions, God Himself speaks, and disposes, and impresses those powers of the soul just as He pleases, carrying on within a most glorious work. And therefore, O most generous, O most noble soul, keep thyself pure and free, rush not ahead for every variety of sensual pleasure, but restrain thy senses, dwell in thine own thoughts, turn thyself ardently to God, and immersed a thousand times daily in the abyss of the Godhead, be careful to swim up and down therein. Pant for

that supernatural union of the spirit with God, fly back to God from whom thou derivest thy being, for He is the uncreated Light, and the Light also of eternity." Accordingly S. Bernard rightly exclaims (*De Div. Amor, cap.* iv.), "O happy, yea most happy soul, whom God vouchsafes to influence so that by unity of spirit with God it loves God only, and not its own private good, and loves itself only as in God; while God loves or approves in it only that which He ought to approve, that is to say Himself, which in truth ought alone to be loved both by the Creator and the creature. For the name and feeling of love belongs and is due to Thee alone, O thou beloved Lord, Thou true love." And he concludes thus with the words from S. John, "This is the will of Thy Son in us. This His prayer to Thee His Father, I will that as I and Thou art one, so they also may be one in Us. This is the end, this the consummation, this is perfection, this is peace, this is joy in the Holy Ghost, this is silence in heaven."

That the world may believe that Thou hast sent Me. Not merely through its unity and agreement in doctrine, as Euthymius supposes, but through its union with God and Christ. That is, even by this mark alone will the world believe Christ to be the Son of God, because it will behold Christians both united to God and Christ as well as by mutual love to each other. For it will see that such an union could not be effected except by Christ and God. And therefore it will be attracted by this, so as, though now unbelieving, to cast off its unbelief and to believe. The "world" is here used in a good sense, as in John iii. 17 and 2 Cor. v. 19. Jansen less correctly considers the "world" here to mean the reprobate; in this sense, "That it will be forced by the evidence of the miracles and the holiness of My disciples to confess Me to be God. As S. James says, 'the devils believe and tremble.'"

Ver. 22.—*And the glory Thou gavest Me I have given them, that they may be one, even as we are one.* By the "glory," understand (1.) The glory of the Divine Sonship. For Christ has this as God by nature, and as man by the hypostatical Union. And this He gives to the holy faithful ones, to have it not by nature, but by adoption,

and to be the sons of God, not by nature, as Christ, but as adopted. So Jansenius, and before him S. Ambrose, v. 4.

2. Maldonatus understands by the word "the love," that whereby the Father glorified Him at His baptism, and elsewhere by showing Him forth as His Beloved Son.

3. Leontius and Ribera understand it to be the Eucharist, for in this the Godhead and Manhood of Christ are given to us. And this is the highest glory, for we being many are one Body, for we are all partakers of the one Body and the one Cup. (1 Cor. x.) And in like manner S. Cyril, xi. 26, and S. Hilary (*de Trinit.* viii.), explain it of the Godhead of the Word united to the flesh, for Christ received this as man from the Father, when the Word was made flesh. And this Christ gave to us when He made His flesh to be our food, and He is united really and truly to us by this wonderful sacrament.

Toletus takes the same view, who thus explains it, I have already made them one by the glory I received from Thee. Give, O Father, thy Holy Spirit, that they may also become one. This glory is the Godhead of the Son, which He says He has received as man through the Hypostatic Union. And this Godhead united to His flesh Christ gave to us in the sacrament which He had just instituted.

Symbolically. S. Chrysostom and Euthymius understand by 'glory' both the miraculous power which Christ gave His disciples, and also the unity of concord, of which it was said, "that they may be one." For these two were an effectual argument for confirming the truth of the Faith, namely miracles, and the wonderful agreement in the *belief* of them.

Anagogically. S. Augustine (*in loc.*) says, "This is the glorifying of the body. The immortality and glory which after three days I will give to My Flesh and Manhood at My Resurrection, 'I have given,' *i.e.* I will give most assuredly, to the faithful at the general resurrection."

Ver. 23.—*I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.* That their union may be consummated and perfected, as the union of many members in

one Body and Head. For, as many members make up one body, so do the many faithful bind together the one mystical Body of Christ, which is His Church. Again, all the members are united and made complete in one head, so are all Christians in One Christ and God. Toletus appositely explains it of the Holy Eucharist; "I am in them," he says, "by My flesh given them as their true and real food, but Thou art in Me, because Thy Godhead is united to My flesh. If therefore the Godhead is in My flesh, and My flesh is in the believers, it comes to pass that the Godhead also is in believers through the medium of the Body of Christ. Believers therefore have in themselves both the Body of Christ, and by means of It the Godhead. They become one, and have through Christ a kind of unity by reason of their flesh, and so are consummated in one, that is, become perfectly one, as not only being united amongst themselves, and with God, as to their souls, which is effected by the Holy Spirit, but also as to their very bodies."

Hence S. Dionysius (*De Divin. Nom. cap.* iv.) teaches that Divine Love revolves in a circle, because it comes from God the Father to the Son, and thence to the Holy Spirit, through Whom it returns to the Father and the Son. For the Holy Spirit is the reasonable love of the Father and the Son. Again, it moves in a circle, because it comes from God into the creatures (especially into men and angels), and converts them to the love and enjoyment of God. For as God is the efficient cause of love, so also is He its end. For love transfers him who loves into the beloved object itself. For the soul is really more in that which it loves than in that which it animates. "Therefore S. Paul (Dionysius says), that mighty man, when already led captive by Divine Love, and endued with its strength, which lifts up a man from his own state, says with inspired lips, 'I live, yet not I, but Christ liveth in Me' (*Gal.* ii. 20). And as a true lover, lifted above his own sphere, he lives to God, not his own life, but the l of Him who loves him, as in truth a life which is greatly to be loved." And afterwards he defines love as "a power impelling to action, and attracting upwards to itself, &c., which originates from goodness, and flows from that source

of goodness to the things which exist, and thence flows back to goodness. And in this, Divine Love especially shows that It has neither beginning nor end. For it is a perpetual circle, which, springing from a good source (from that which is good) in good deeds, and by turning back from all which is wrong towards that which is good, sets itself free, and, though abiding in the same spot, is ever advancing, and yet stationary, and comes round on itself."

He then proves it by the authority of his teacher, S. Hierotheus, who says, By love, whether Divine or angelic or spiritual, or so to speak animal or natural, we must understand a force which unites and blends together, which impels those which are superior to consult the good of those who are inferior, which leads those on a level to join in intercourse with each other, and inferiors to look up to superiors. Hence, too, the Egyptians represented God as a circle, but to show rather that He was eternal, without beginning or ending, and accordingly boundless. Whence the saying, "God is a circle, whose centre is everywhere, and whose circumference is nowhere." The Persians also called Jupiter the circle of heaven; and the Saracens too represent God under the same image.

Tropologically. Holy souls strive after perfect union with Christ, forgetting, as it were, everything beside, to keep Him ever before their eyes, to strive in all things to please Him, continually to hold mental converse with Him. And accordingly they withdraw themselves as far as they can from external objects, and hold colloquy with Christ in their hearts. Bartholomew de Martyribus, Archbishop of Braga, in his "Golden Compendium of Spiritual Doctrine," cap. xv., which Louis of Grenada published after his death, and professes that by reading it he profited greatly, as I also say myself, gives three tokens of such inward union:—"(1.) The first is, If the intellect no longer gives utterance to any thoughts save such as the light of faith inspires, and the will, trained by long practice, gives forth no acts of love, except towards God, or with reference to Him. (2.) That as soon as it ceases from any outward employment, in which it is engaged, the understanding and the will are readily turned towards God, just as a stone, when an obstacle is removed, speedily

settles down on its point of rest. (3.) If, when prayer is over, it entirely forgets all external objects, as though it had never seen or been engaged in them, and is so disposed towards outward things as though it were now for the first time entering into the world, and feared to engage in external matters, as if naturally shrinking from them, unless charity compelled,—such a soul, set free from all outward things, easily withdraws within itself, where only it sees God, and itself in God; and frequently devotes itself to fervid and unitive acts of love. But this fervent love produces, as holy men say, six effects. (1.) Illumination, that is a relishing and experimental knowledge of God, and of its own nothingness. (2.) Warmth. (3.) Sweetness or delight. (4.) An ardent desire to obtain divine blessings. (5.) Satiety, for the mind is so satiated with that coming of God to it, that it wishes or desires nothing further. (6.) Rapture, or a wondrous lifting up of the soul to God, in which it is impossible to explain how it feels towards Him. And two other effects follow, a sense of security, so that the soul fears not any suffering for God's sake, and is fully confident that it will never be separated from Him; and perfect rest, when there is nothing which can inspire fear; and this is called 'the peace which passeth all understanding.' This is the Paradise of God, to which we can ascend, even when living among men in the body." He then sets forth, from S. Thomas, three means of obtaining this union with God and Christ, viz., Boldness, severity, and gentleness of mind. Boldness, to drive away all negligence, and to dispose a man to perform all good works confidently, vigilantly, and methodically. Severity against concupiscence, which brings with it an ardent love of hardness, profiting, and poverty. Gentleness, to expel all rancour, anger, envy, austerity, bitterness, and hardness against one's neighbour. For the soul must first be purged from the dregs of earthly affections, before it is able to ascend simply and purely to God. For as it is the property of fire to ascend, so do souls, when set free from the burden of evil affections, rise up to God, who is their proper resting-place.

And that the world (the faithful in the world) *may know that Thou hast sent Me.* But how? (1.) In the Beatific Vision,

says S. Augustine (*in loc.*) But then we are here treating of knowledge in this world by faith. (2.) Others say that we shall know by the glory which Christ says above He had received of the Father, and given to the faithful. Whence S. Ambrose (as referred to ver. 22) explains it thus: "The faithful will know that Thou hast sent Me into the world in the flesh, by reason of the Sonship, which I have bestowed on them, in adopting them to be the sons of God. And they will from this know also that Thou hast loved them as Thou hast loved Me: them as my adopted sons, *Me* as Thy Son by nature." (3.) S. Cyril (xi. 27) and S. Hilary (*de Trin. lib.* viii.) explain it thus of the Eucharist. They will know thereby two things—first, that I am Thy Son, sent by Thee into the world. For they could not be united to us, unless I had the Godhead in that Flesh, which I gave them in the Eucharist; and secondly, that Thou lovedst them, as thou lovedst Me, because Thou gavest to them the Godhead which thou didst *unite* with My flesh, viz. by giving them My flesh in the Eucharist. (4.) Ribera explains it more simply. The world acknowledges it from the holiness and the mutual charity of the Apostles, by which they were "made perfect in one." For, as S. Chrysostom rightly says, "The Lord judges that concord is more powerful to persuade than miracles." And "Thou hast loved them by making them Apostles, as Thou hast loved Me," begetting Me as Thy Son and in sending Me as Thy ambassador into the world. He thus raises their minds to endure all hardships for Christ's sake.

Ver. 24.—*Father, I will that they also whom Thou hast given Me may be with Me where I am; that they may behold My glory, which Thou hast given Me: because Thou lovedst Me before the foundation of the world.* He sets forth, says S. Chrysostom, "the rewards which await them after death, to show the love of Christ the more towards them, and to make them more resolute," and as S. Cyril says, "He wishes to teach that none will see His glory but those for whom He prayed, and who by Him are united to the Father. For He says, "those whom Thou hast given Me." And I earnestly desire that they may behold the glory, not only of my

manhood exalted to the right Hand of the Father (as SS. Augustine and Cyril explain), but also of My Godhead. "For in this right does our blessedness essentially consist. But when He says, 'Because Thou lovedst Me,' it means, it is a manifest proof that Thou lovedst Me with an infinite love from all eternity, because in begetting Me, Thou gavest Me Thy glory and Godhead. But He begat Him not from mere love, but from His own natural fecundity as God. The Father therefore first begat the Son. He then loved Him whom He had begotten, for He had begotten One who was in all respects like Himself." So Jansenius.

Before the foundation of the world. This signifies that the world was not in any single part eternal, but, both in matter and form and all its other qualities, was created by God in the beginning of time, when its foundations were laid.

Ver. 25.—*O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.* Why does He call the Father 'Righteous?' (1.) S. Augustine (*in loc.*) says, "Because He justly deprived the world and the ungodly of the knowledge of Himself. For it is His justice that the truth of God is not revealed to some, by reason of their sins. But it is His mercy that it is manifested to others." (2.) S. Cyril (xi. 29) thinks He is so called because He condemned the devil, and deprived him of his power, wherewith he held the world captive, and kept him from attaining that immortality for which he was created. The meaning then is: O righteous Father, the world hath not known, this Thy justice, which Thou didst exercise upon the devil, for the world's sake. For had it known it, all would have flocked to Thee. (3.) Toletus thinks it was, because He preferred heavenly glory for the Apostles who followed Him, which glory He here asked for them, and from which He shut out the unbelieving world. For this conferring of glory is a righteous act. See 2 Tim. iv. 8. (4.) Ribera, more plainly, and more to the point, refers the word to what follows. Having asked for heavenly glory for the Apostles, and having refused to give these gifts to the unbelieving, as the Scribes and Pharisees who would not follow Him, He says, as it

were, "It is just that the proud should be cast off, and these blessings be conferred on these Thy little ones." These proud ones have not recognised nor worshipped Thee. But I have acknowledged and loved Thee. And My disciples, after My pattern, have acknowledged Thee, and believed in Me. I have therefore given them great knowledge of Thee, and will give them greater after I have risen, and sent the Holy Spirit. Just as from the same cause He exulted in the Spirit (Matt. xi. 25).

Ver. 26.—*And I have declared unto them Thy Name, and will declare It* (after My Resurrection and the sending of the Holy Spirit): *that the love wherewith Thou hast loved Me may be in them, and I in them.* That is, that Thou mayest continue towards them the love wherewith Thou lovest Me, and Mine also for My sake And indeed manifest it in greater measure, and daily benefit them more and more, pouring Thy graces and blessings upon them: so that they may daily make great progress in sanctity and in their Apostolic work. And that in this way I may continually abide in them together with Thee, and may cleave more closely to them through Thy ever-increasing grace and charity within them. For God, when He loves rational creatures, pours into them that most precious and most Divine gift of grace, and charity. And this He does not do to irrational beings, as the sky, the sun, the stars, though He still loves them, by creating, adorning, and governing them by His love. This is the meaning of "Thy love may be in them," for, as S. Paul says, "the love of God is shed abroad in our hearts by the Holy Spirit which is given us" (Rom. v. 5). Rupertus explains it somewhat otherwise, "that the Holy Spirit, who is the Love wherewith Thou lovest Me, may ever firmly dwell and abide in them." But it comes to the same thing. For the Holy Spirit cannot be separated from charity, any more than fire from heat. For to whom charity is given, the Holy Spirit is given also. And as long as charity abides in a man, so long does the Holy Spirit abide, and indeed the whole Trinity. See above, xiv. 23.

CHAPTER XVIII.

Christ's passion is here described. 1 *His being apprehended in the garden.* 13 *Led before Annas.* 17 *Peter's threefold denial.* 19 *Christ examined by the High Priest, and smitten.* 24 *Sent to Caiaphas.* 28 *Accused before Pilate.* 33 *Examined by Pilate, who, finding that he was innocent, labours to set Him free, contrasting Him with Barabbas.*

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he.* And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he,* they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple,

which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

I have commented on the Passion (Matt. xxvii. and xxviii.), I shall therefore only briefly touch on those points which are related by S. John only.

Ver. 1.—*When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered and His disciples.* Jesus had now finished that glowing, and long discourse, in which He bade His disciples farewell, and was hastening to His Passion and Death. In fact, He offered Himself to it, voluntarily, by going into the garden, and there waiting for Judas and the Jews, by whom He knew He was to be taken. He gave thus an example of boldness of mind, by first choosing for Himself the very spot in which He was about to contend with death, sin, and the devil, as though sure of victory and triumph. It is hence inferred that Jesus, as soon as He had finished His discourse, crossed the Brook, and that the dispute of the Apostles about precedence (Luke xxii. 24) took place, not after this discourse (as S. Augustine thinks) but before it. When the hymn was sung is uncertain, for S. Matthew seems to intimate that it was sung at the end of the discourse (Matt. xxvi. 30). But reason seems to suggest that it was sung before it, as being a giving of thanks which was sung immediately after the supper, and the Eucharist, and before this discourse. So Chrysostom, Theophylact, Euthymius on Matt. xxvi., and Ribera on this passage.

He went forth. From the house, where He began and finished the whole discourse. But F. Lucas and others think that the latter part of the discourse (from xiv. 31) was spoken after He had left the house on the way to the Brook Cedron. But then "went forth" must be interpreted "passed over."

Over the Brook Cedron. "The torrent" flowing in winter, dry

in summer. The torrent signifies the violence of the attack made on Christ at His Passion. And He passed through the torrent, to signify that He was going into a torrent of sufferings, says Jansenius, as the Psalm has it, "He will drink of the Brook in the way" (Ps. cx. 7). And hence some think that Jesus was brought back through the Brook, and thrown into it (*see Adrichom. num.* 207), as in Ps. lxix.

Cedron. So called from the cedars growing there. S. Thomas and the Syriac and Arabic version. But it is a Hebrew word signifying darkness. See S. Jerome in *Locis Hebr.* It was dark as being a shady place, or from the blackness of the waters, or from the smoke from the burning of bodies. Cedron is a singular, and not a plural, word. It lies between Jerusalem and Mount Olivet, and runs through the valley of Jehosaphat. It was the common burial-place, and the Turks are now buried there. And it is in this valley that all men will be gathered together at the last judgment. St. John mentions it, (1.) To establish historical accuracy. (2.) As it was figurative, for as David, fleeing from Absalom, crossed the Brook Cedron, so did Christ cross the same Brook, not indeed as flying from the Jews, but as going forth to meet them. (3.) To show that He was going to expiate, not His own sins, but those of Adam and his posterity, however monstrous, such as those committed in this valley, where parents burnt their children alive in honour of Moloch (4.) That He might turn the place of His suffering into one of triumph: For it was from the neighbouring Mount Olivet that He rose in triumph after His Resurrection. And when He returns to judge the world, it is there that He will be seated as Judge, and recompense all men according to their deserts.

Where was a garden. Because Adam sinned in a garden, Christ began to expiate His sin in a garden. "For all things had to revert to their pristine state," says S. Cyril. S. Chrysostom adds, "For He tarries in the garden, as in a prison." "To save trouble," says Theophylact, "to the Jews who were seeking Him;" adding also another reason, "for He used to seek solitary places which gender silence," that we should do the same. (See Matt. xxvi.)

Symbolically. Observe that Christ first went into the desert, afterwards into the corn-fields, and at last into the garden, to teach us to go into the harvest-fields of preaching, and thence to the Passion and the Cross. Hear S. Ambrose in Luc. lib. iv. "Behold," says he, "by what ways we are brought back to paradise. Christ is first in the desert: He guides, He instructs, He informs, He exercises man. He anoints him with spiritual oil. When He sees that he is stronger He leads him through corn-fields and fruitful places (as when the Jews complained that His disciples plucked the ears of corn on the Sabbath day), for He had then placed the Apostles in cultivated ground, and in a profitable work. And afterwards He planted them in paradise, at the time of His Passion, when He crossed the Brook Cedron, where was a garden."

Ver. 4.—*Jesus therefore, knowing all things that should come upon Him* (the word "knowing" is added, that no one should suppose that He had fallen without knowing it, and unwillingly, into the hands of the Jews, but that He knowingly and willingly gave Himself up to them, and also went forward to meet them), *went forth, and said unto them, Whom seek ye?* Judas had already kissed Jesus, and had thus given a sign to the band that they should take Him. But Jesus did not wish to be taken when that sign was given, lest He should seem to be taken against His will. He then by the almighty power of His Godhead held back the soldiers, and fixed them to the spot, so that when the sign was given they did not dare to rush forward to take Him, and indeed could not. Christ accordingly boldly stepped forward of His accord to meet them, and challenged them, as it were, to seize Him, by asking, *Whom seek ye?*

Ver. 5.—*They answered Him, Jesus of Nazareth.* They said not, "We seek Thee," but they say, "We seek Jesus." And therefore they did not recognise Him, though pointed out by the traitor's kiss (because Jesus had smitten them with blindness), and though the officers of the chief Priests had often seen and heard Him before this. So S. Chrysostom says: "Thou seest His irresistible power, that standing in the midst of them He smote them with blindness." And S. Cyril, "His Divine Power shone forth, for though He put

Himself in their way, He was not recognised by those who were seeking Him."

And Judas also, who betrayed Him, stood with them. Judas had preceded the soldiers in order to betray Jesus, but finding that they did not rush forward to take Him, he became conscious of his perfidy, and turned back in obstinate impenitence, not to the disciples, but to the soldiers, in order to be defended by them against Jesus, whose power he feared, and was therefore struck to the ground with them. So S. Augustine. But Euthymius and Ribera think that Judas came up to Christ and kissed Him, after he had been struck down. This is probable, and only proves the greater shamelessness of Judas.

As soon then as He had said unto them, I am He, they went backward. They did not fall forward on their breasts, lest the power which threw them down should seem to have come from behind, but they fell backward, to make it plain that they were thrown down by the power of Christ's words, and that they could not bear to behold His face or hear His words. For the words "I am" reminded them of what God said to Moses (Ex. iii.) "I am that I am: this is My Name;" and I can annihilate you if I will. And therefore ye are those who are not: for all your being ye receive not from yourselves, but directly from Me. The tropological and allegorical meaning I have given Matt. xxvi. 50.

Ver. 7.—*If therefore ye seek Me, let these go their way.* Why was this? (1.) That He might by His own death alone redeem the world. "He removed His disciples out of danger," says S. Cyril, "as knowing that the contest and the work of our salvation pertained to Him alone, as being the work of a ruler and not of one under him." (2.) Because He destined the Apostles to succeed Him, and spread His truth over the world after His death and Resurrection. (3.) To show His great love and care for them, as a shepherd careth for his sheep, as S. John suggests in the next verse.

Ver. 9.—*That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none, i.e.* of the eleven Apostles which Thou gavest Me: for Judas, as the son of perdition, was not

given Him absolutely of the Father. But of what loss and death does Christ here speak: of the soul or of the body? Some say one, some another. But I say, both of body and soul. For they would have perished in the body if they had been seized and slain together with Jesus, more especially because Peter had withstood them and had wounded Malchus. They would have also perished in their souls, because they would have denied Christ in their weakness, and from fear of the threats of the Jews, just as Peter denied Him. And so, when killed by the Jews they would have perished both in body and soul. For they would have died in the mortal sin of denial. So Rupertus, Cajetan, Ribera, F. Lucas, Toletus, and others.

Ver. 10.—*But there was a servant named Malchus.* He mentions the name of the servant to signify the mystery. For Malchus is the same as "king." But as the servant of the High Priest he signifies the Jewish people, which was formerly a kingly and free power, but afterwards became subject to the Priesthood, which burdened it with its traditions and ceremonies, and also preyed upon it. See Matt. xxiii. Now this man, when S. Peter and the Apostles preached the Gospel, lost his right ear on account of his unbelief and hatred of Christ: that is, he became deaf to the Gospel, and to those things which were necessary to salvation, till the Lord converted him, and healed his ear. So S. Cyril (*in loc.*), S. Ambrose on Luke xxii., and S. Jerome on Matt. xxvi. S. Ambrose adds that S. Peter wished to imitate the zeal of Phinehas, who slew a prince of Israel who committed fornication with the daughters of Moab: and thus obtained the High Priesthood (*Num.* xxv.) The love therefore of S. Peter, and his zeal for Christ, lessened his fault. And yet he sinned in drawing his sword without consulting Christ, more especially when he had heard just before from His own lips, that He was going of His own accord to His Passion and Death.

Ver. 12.—*Bound Him.* By Whom they should have wished to be set free. And maybe they were of the number of those who, when afterwards set free by Him, said, "Thou hast burst my bonds in sunder" (Ps. cxvi. 14), says S. Augustine. Christ, had He so

willed, would have broken all the bonds of the Jews more easily than Samson burst the hempen bonds of Delilah (Judges xv. 9). But He would not—(1.) In order to expiate the sin of Adam which he committed with His hands. For since the first Adam too readily stretched forth his hands to the forbidden fruit, Christ the second Adam was willing to be bound in order to expiate the sins of Adam and his posterity, which are most commonly wrought with the hands.

(2.) To fulfil the type: for Isaac, who was a type of Christ, was bound when about to be offered by Abraham. For the victims were bound, lest they should struggle against being offered (Gen. xxii. 9).

(3.) That by having taken on Him these bonds from love of us, He might bind us with the cords of love, as is said (Hos. xi. 4), "I will draw them with cords of a man, with bands of love."

Moreover, it is clear that the Jews firmly and cruelly bound Christ, both from the intense hatred with which they, and their masters the Chief Priests, burnt against Him, as wishing to avenge their ignominious fall which they had suffered at His hands, and the violence of St. Peter towards Malchus and themselves. See notes on Matt. xxv. 55.

Ver. 13.—*And they led Him away to Annas first, for he was father-in-law to Caiaphas, which was the High Priest that same year.* But why did Judas and the Jews lead Him first to Annas, and not to Caiaphas, when He had to be judged by Caiaphas (as High Priest), and not by Annas?

I answer (1.) To pay honour to Annas, as being the elder, and father-in-law to Caiaphas, whom "Caiaphas honoured as father," says Euthymius, and by whose counsel he governed the people. (2.) The house of Annas was in the way to that of Caiaphas. (3.) Because Annas especially wished and arranged for the seizure of Christ. And hence the soldiers lead Him as it were in triumph, in order to delight him, and that they, in return, themselves might obtain some reward for so doing. (4.) To summon Annas (who on the previous evening had gone to his own house, on account of the cold) to

attend the council which was about to be held the next morning at the house of Caiaphas to try Jesus. (5.) And specially, because Annas had promised Judas the reward of his betrayal, Judas therefore takes Jesus to his house, to obtain from him the thirty pieces he had promised, and, as S. Cyril thinks, he then actually received. And this is inferred from the fact that in the first agreement with the Rulers, the money was only promised, not paid (see Matt. xxvi. 15). Judas therefore received them this very night at the house of Annas, and shortly afterwards, in sorrow at what he had done, threw them down in the temple (Matt. xxvii. 3). For he could not receive them at the house of Caiaphas, who was so engaged in finding false witnesses, in examining Christ, in summoning the Council, &c., that he had no time to treat with Judas. And Judas does not appear to have gone with the soldiers further than to the house of Annas, or to have entered the house of Caiaphas. For if Judas had been there, Peter would not have gone in, for fear of Judas betraying him. For if Judas had been present in the house of Caiaphas when Peter thrice denied Christ, he would certainly have either publicly convicted him of falsehood, or have secretly informed the servants that Peter was a fellow-disciple of Christ, in order that they might apprehend him.

The High Priest that same year. Because the Roman Governors often changed the High Priests every year, and created new ones; though it was peculiar to Pilate that he did not remove Caiaphas whom he found High Priest: who accordingly held the High Priesthood for the whole three years of Christ's ministry.

Ver. 22.—*One of the servants struck Jesus.* S. Augustine (*in loc.*) having enumerated many punishments which a slave deserved, says, "But which of these could He not have commanded by His power (since the world was made by Him), unless He preferred to teach us patience by which the world is overcome? See on Matt. xxvi. 59. Moreover, Christ turned not the other cheek, lest He should appear to admit His fault. As S. Paul, too, when smitten unjustly said in his zeal for justice, "God shall smite thee, thou whited wall" (Acts xxiii.) "He offered not," says S. Augustine, "His other cheek to the

smiter, but made His whole Body ready for being nailed to the Cross, in order to confirm His own teaching, by His example (Matt. v. 39).

Ver. 24.—*Now Annas sent Him bound unto Caiaphas the High Priest.* The Syriac and Arabic versions, as also S. Cyril, read "*had* sent Him," and so too English version. But it seems as if S. John had forgotten to mention the sending of Jesus from Annas to Caiaphas, and here inserted it out of place, whereas it should come in after ver. 13.

Ver. 28.—*Then led they Jesus from Caiaphas unto the prætorium.* To the house and hall of Pilate; for he was Prætor, that is, both civil and criminal judge of Judæa. S. Augustine reads (inaccurately) *unto Caiaphas into the Prætorium*, and therefore was obliged to say either that Caiaphas came to the house of Pilate, or that they both lived in the same house, though the contrary is plain from the Gospel.

Every magistrate who had an army under him, was called Prætor, *a præeundo.* And the place in which he held trials was called Prætorium; a place in which criminals were tried, for which purpose Jesus was brought thither by the Chief Priests.

But they themselves entered not into the judgment-hall lest they should be defiled (by entering the house of the heathen governor), but that they might (as pure and clean) eat the Passover. The Passover does not here mean the Paschal Lamb (as SS. Chrysostom and Cyril suppose), for that they had eaten the day before; but the Paschal victims, which were sacrificed during the whole seven days, which could be eaten only by those who were clean. See here the hypocrisy of the Pharisees, who wished to appear most religious, though in truth utterly wicked and the murderers of Christ. S. Augustine exclaims, "O impious and foolish blindness! for forsooth they would be defiled by a dwelling which was another's, and not be defiled by a crime which was their own." See S. Cyril.

Ver. 31.—*It is not lawful for us to put any one to death.* For the Romans, it appears, had deprived the Jews, as a conquered people, of the power of capital punishment, and claimed it for themselves.

This is the meaning of the words. See Rupertus, S. Thomas, Jansen, Suarez, and others. You will say the Jews stoned S. Stephen, and threw down S. James headlong. But this was not in course of law, but in a popular tumult. Josephus (Ant. xx. 8, al. 16) says that Annas was deposed from his office by the Roman governor for ordering S. James to be killed, and (Acts xviii.) the Jews did not dare to kill Paul, but handed him over to the Proconsul Gallio. But you will urge that Pilate had already given the Chief Priests liberty to judge and to put Him to death, when he said, "Take ye Him and judge Him according to your law." I answer, that they could have done so, but were unwilling to accept his offer. They said, as it were, in their minds, Ye Romans have taken away from us altogether the power of the sword. We therefore do not wish to exercise it in this particular case. Either restore us this power absolutely, or else take your part in the deed. This they said as wishing Jesus to suffer the most ignominious death, that of crucifixion as a seditious person, and aiming at kingly power. And they wished to transfer from themselves to Pilate the unpopularity of His death. For they feared they should be stoned by the people, who were in favour of Jesus, or else be assailed by their revilings.

Others reply (*as S. Augustine and S. Cyril, and Suarez after them, par iii. Quæst. lxvii. art.* 4), that it was not lawful for the Jews to put Him to death at the Passover (being a solemn feast), but that it was lawful at other times. But Ribera replies, that it was specially the practice of the sect of the Pharisees not to condemn any one to death (see Josephus Ben-Gorion, Hist. Jud. iv. 6). They said therefore, "It is not lawful for us," under the cloak of religion. For many, and the chief of those who aimed at the death of Christ, were Pharisees. And because they had authority with the people, others followed their lead.

Ver. 32.—*That the saying of Jesus might be fulfilled which He spake signifying by what death He should die*, viz. that He was to be delivered up to the Gentiles, and to be crucified by them. See John xii. 32 and Matt. xx. 18.

Ver. 33.—*Then Pilate entered into the judgment-hall again.* He

had gone out, to hear the charges which the Jews brought against Jesus, and then came back again to examine Him.

And said unto Him, Art Thou the King of the Jews? It appears from Luke xxiii. 2, that when the Chief Priests saw that they could not move Pilate by their mere authority to condemn Jesus, they brought against Him the charge of perverting the nation, of forbidding to pay tribute to Cæsar. Pilate caught at this last charge, and put this question. See notes on Matt. xxvii. 11.

Ver. 37.—*Thou sayest that I am a King, i.e. I* am in truth the King of the Jews, to rule in the faithful by faith and grace, and bring them to My heavenly Kingdom.

To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. To evangelical truth, which mainly consists in these things—(1.) In the true knowledge of God, namely, that He is One in Essence, and threefold in Person.

For every being is true, that is a true and not an imaginary thing, and is true in itself. Wherefore God, who is Very Being (I am that I am) is also truth, and good itself. Because His essential Being is Truth and Goodness. Again, the Son who proceedeth from the Father, as His Word, is Truth Itself, not merely of existence but of mind. Whence S. Augustine says, when Jesus bears witness to the truth, He bears witness to Himself, for He Himself is truth.

(2.) In the knowledge of the Incarnation; namely, to know that the Son was sent into the world in the flesh, that He might save the world, and that no one can be saved, except by faith in Him (see John xvii. 3).

(3.) In the knowledge of true blessedness: viz., that it consists not in wealth, honours, &c., but in the kingdom of heaven, *i.e.* in the vision and possession of God. For the sum of Christ's preaching was, "Repent ye, for the kingdom of heaven is at hand" (Matt. iii. 2).

Christ says that He was born to bear witness to the Truth. (1.) To keep Pilate from wondering that He owned Himself to be a King, for it was but speaking the truth. (2.) That Pilate might learn the innocence and candour of Jesus; for in this truth consists.

(3.) To remind him of the justice with which he ought to decide His cause, and that he should not be so moved by the false charges and clamours of the Chief Priests, so as to condemn Him against truth and justice.

Every one that is of the truth heareth My voice. Those, *i.e.*, who are studious and desirous of the truth; who earnestly and with their whole heart seek the Truth, *i.e.* the true God and the true Messiah, true happiness and salvation. And who when they have found it embrace it before all things beside. They are opposed to those who are "of contention" (Rom. ii. 8), who, like the philosophers of that time, are ever striving to contend, dispute, and argue. To be, then, "of the truth" is the same as being "of God." For the Son of God is the Son of the Truth; for God is truth, according to John viii. 47, "He that is of God heareth God's words. Ye therefore hear them not, because ye are not of God." Because, though ye are "of God" by creation, yet ye are not "of Him" by election, faith, and grace. "He commended," says S. Augustine (*in loc.*), "that grace which calls according to His purpose." For he that hath received his testimony (the testimony of the Baptist) "hath set to his seal that God is true" (John iii. 33). And how true it is, is shown by the statements of enemies. For Josephus (Antiq. xiv. 8) writes, "At that time lived a wise man called Jesus, if indeed it is allowable to call Him a man, for He performed wonderful works, and taught those who willingly received the truth."

Christ tactily answers Pilate's objection, viz. "If Thou bearest witness to the truth, why do the Scribes and Pharisees, who profess the truth, hear Thee not—nay more, persecute Thee even to the death?" He answers, "Because they themselves are not of the truth, but of a lie. For they follow the false opinions of wealth, honours, &c., which the devil suggests to them." See John viii. 44.

Ver. 34.—*Pilate saith unto Him, What is truth?* Pilate supposed Christ to be a philosopher or prophet, who speculated about truth. And therefore he asked Him what that truth was to which He was born to bear witness. But this was not much to the point which he was aiming at, viz., the deliverance of Jesus, who was a grave,

wise, and innocent man. And therefore he thought on a very fitting means for His deliverance. For he was about to set free one at the feast; and therefore compared Jesus and Barabbas, in order that the Jews should rather ask for Jesus than Barabbas. He therefore rushed out to propose it to them.

Symbolically. What is truth? S. Augustine answers (*in Sententiæ*, 386), "Truth is God Himself, who is the primal source of life, and the primal essence, as He is the highest wisdom. For He is that unchangeable truth which is rightly termed 'the law of all arts, and the art of the Almighty Artificer.'" And also (*Epist.* ix.), "The truth held by Christians is incomparably more beautiful than Helen of Greece. For our martyrs contended more boldly in its behalf against this Sodom of ours, than these heroes fought for her against Troy." Nay, Christ Himself died as the first martyr for the truth.

What is truth? Hear Lactantius (*de Ira Dei, cap.* ii.) pointing out its three steps. (1.) The first is to know what religions are false, and to cast aside the impious worship of gods made by man's hands. (2.) To understand that there is one supreme God, whose power and providence created the world at the first, and governed it afterwards. (3.) To recognise His minister and messenger and delegate to man. By whose teaching we shall be set free from the error in which we were entangled, that being fashioned for the worship of the true God we might learn righteousness.

What is truth? "I am the way, the Truth, and the life." (John xiv.)

What is truth? It is the very highest good, says S. Basil in Antonius, surnamed Melissa.*

What is truth? It is God, says S. Dionysius, "inasmuch as He is in His nature one only, and not many. For the truth is one—falsehood is manifold.

What is truth? It is the faculty which brings to the light things which are shrouded in darkness, says Philo.

* Cornelius says, "In Melissa,"as though it were the name of a book. Antonius, a Greek monk, was called Melissa from the character of his sermons. The book from which these extracts are given is entitled "Loci communes de Virtutibus et Vitiis." He lived c. 1140. See Cave, Hist. Lit. vol. ii. p. 219.

What is truth? The mightiest of all things, says Nazianzen (*Orat.* xiii.)

What is truth? It is a firm apprehension of an object in the mind, says S. Chrysostom. Hence the saying of Zorobabel, 3 Esdr. iii., "A king is strong, wine is strong, but truth is strongest of all." And chap iv. 36, "All the earth invokes truth, heaven also blesses it, and all things are moved by, and tremble at it;" and ver. 40, "There is no iniquity in its judgment, but strength and sovereignty and power, and the majesty of all ages. Blessed be the God of truth." Accordingly, Alphonso King of Arragon says, "Truth ought to be innate in all men. But it ought to be the chief ornament of kings, so that a single word of a prince ought to be of as great weight for settling the truth as the oath of private men." (*See Panormitan. de Gestis Alphonsi, lib.* i.) Hence the Jewish High Priest bore written on his breastplate (rationali) *Urim and Thummim.* Exod. xxviii. 30.

The Gentiles saw this in shadow (Stobæus, Serm. xi.), and Menander says, Truth is a citizen of heaven, and alone enjoys converse with the gods.

Plato used to term "Truth" a most sweet mode of speech. Iamblicus speaks of it as "conversant with the gods and their purity of action." Æschines, "So mighty is truth, that it transcends all human thought." Plato again (de Legg. v.), "Truth is the guide to all good both in gods and men. Every one who would hereafter be good and happy ought to have a share in it, in order to live as long as he can a life of truthfulness." Trismegistus, "Truth exists only in eternal subsistences; and those subsistences are themselves true. All things therefore on earth are not truth itself, but merely its imitations and shadows. Truth is the most perfect virtue and the very highest good, which is neither disquieted with matter, nor encompassed with a body, but is pure, conspicuous, august, unchangeable, and unalterable good." Plutarch (*in Antonius, cap.* xxi.) says, "equality is tested by a balance, but truth by reasons of philosophy." And Evagrius (*ibid.*), "To keep back the truth is to bury gold." And Democritus, "Piety should be openly declared, and truth

stedfastly defended." And Epictetus, "Nothing should be counted more precious than truth, not even friendship, as being under the influence of our feelings, which hinder what is just, and cast it into the shade." Whence the saying, "Plato is dear, but truth is dearer:" and also, "Truth is an eternal and undying thing, for it bestows not a beauty which will gradually fade, nor does it deprive us of that confidence which arises from justice. But it sets forth those things which are just and rightful, refuting and distinguishing from them those which are unjust." Demosthenes was asked, "What should men have which is like God?" and he answered, "To act kindly, and to love the truth." (Val. Max. viii.)

Pythagoras used to say, "The most gracious gifts bestowed by God on man, were to embrace the truth, and to devote oneself to acts of kindness; for both these can be compared with the actions of the immortal gods." (*Ælian, Var. Hist. lib.* xii.)

CHAPTER XIX.

1 *The scourging of Christ, His crowning with thorns.* 12 *Pilate gives Him up to the Jews, who crucify Him.* 25 *He consigns His mother to the care of St. John.* 28 *His words from the cross, and His death.* 34 *His side pierced by the spear.* 38 *Joseph of Arimathæa and Nicodemus bury Him.*

THEN Pilate therefore took Jesus, and scourged *him.*

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha :

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also *his* coat : now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son !

27 Then saith he to the disciple, Behold thy mother ! And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar : and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day), besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs :

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true ; and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus : and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight.*

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation *day;* for the sepulchre was nigh at hand.

Ver. 1.—*Then Pilate therefore took Jesus and scourged Him.* That is after he had said (Luke xxiii. 22), "I will chastise Him and let Him go." The tradition is that He was first scourged with thick ropes, then with knotted ropes and iron scorpions, then with chains, and lastly with rods of thorns. But Ribera says that these traditions are of little account, as the inhabitants of the country have so often changed, and the old traditions were not kept up.

Ver. 2.—*And they put on Him a purple robe.*—See notes on S. Matt. xxvii. 30, also [Pseudo] Athanasius, *de Cruce,* who says that Christ bore in the purple robe the blood of men (because the devil had polluted the earth with murders), in the thorns their sins, in the reed the hand-writing with which the devil had enrolled us as his own; for all these Christ took away by His Passion. He adds that when Christ took the reed, the devil armed him with a weapon against himself, for the reed is said to be fatal to serpents, and that Christ took the reed to deliver us from the serpent's subtilty.

Ver. 7.—*He ought to die, because He made Himself the Son of God.* As being a blasphemer, sacrilegious, and opposed to God. S. Augustine says, "See here a greater charge. It seemed but a light thing that He had aimed at sovereign power: and yet He did not falsely claim anything; for He is the Only Begotten Son of God, and is King placed by Him on the hill of Sion, and He would now give proof of both, unless, the more powerful He was, the more patient did He choose to be."

Ver. 11.—*Thou wouldest have no power against Me, unless it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.* The best explanation of this passage is that of Jansenius, Cajetan, and Ribera. Thou couldest have no power over Me, both

because I am innocent, and because I could deliver Myself, if I so willed; But My Father willed that I should submit to thee, in order to the work of redemption, and accordingly permitted thee to give way to the Jews in this matter, and to exercise thy power over Me. But this thou wouldest not have done, unless they had accused Me. Their sin is therefore greater than thine.

Ver. 12.—*And from thenceforth Pilate sought to release Him.* He had sought to do so before. But he now more especially did so, after he had heard that He was the Son of God; fearing to incur the vengeance of God on condemning Him. The fear of Cæsar, however, prevailed over the fear of God. The Gentiles reckoned many sons of the gods, whom they worshipped as demigods. *See S. Cyril in loc.*

Ver. 13.—*In a place that was called the Pavement, but in the Hebrew Gabbatha.* That is a High Place, the seat of judgment, being raised on many steps. These steps were sent to Rome, and placed near the Church of S. John Lateran. They are much reverenced by the faithful.

Ver. 14.—*It was the preparation of the Passover.* That is of the Paschal Sabbath, the Sabbath which fell in the octave. On this day great preparations were made for the following Sabbath, on which no work could be done. This was the only Sabbath which had its preparation-day. The Greeks explain it as being the day before the offering of the Paschal Lamb. But according to the other Evangelists Christ was crucified on the day after the Passover, which S. John terms the day before the Paschal Sabbath.

About the sixth hour. That is, says the Arabic version, six hours after sunrise. S. Mark says it was the third hour. Some consider that S. John should here be corrected by S. Mark. But all the MS. and versions read "the sixth hour."

2. S. Jerome (on Ps. lxxvii.) thinks that S. Mark should be corrected by S. John. But here all the MS. of S. Mark agree in reading the *third* hour.

3. Euthymius (on Mark xv.) thinks that S. Mark mentions the third hour, because it was at that hour that the Jews demanded His

death. But to demand His death, and actually to crucify Him, are very different things.

4. S. Augustine says that it was the sixth hour from the time that Jesus was preparing for death, *i.e.* the ninth of the previous night. But this is a somewhat "violent" mode of solving the difficulty (*see S. Aug. in loc. in Ps. lxiii. and de Consens. Evang. iii.* 13); and he says himself—

5. That it was in the third hour in the Jewish language, but at the sixth hour in the Latin tongue, and in Pilate's sentence.

6. It was at the end of the third hour, and at the beginning of the sixth, the Roman and Jewish hours or watches being three of ours.

7. Ribera thinks it probable that at the *third* hour Pilate yielded to the clamour of the Jews, but that at the sixth hour the formal sentence was passed. S. Mark indicates the preparation for crucifixion, S. John the completion and carrying out of the sentence.

Ver. 15.—*We have no king but Cæsar.* "They rejected the Lamb, they preferred the fox," to be their king, says Cassiodorus. See Luke xiii. 32, "Go ye and tell that fox."

Ver. 17.—*Bearing His cross.* After the Roman custom. S. Augustine writes, "A noble spectacle: a great jest for the ungodly, but a great mystery to the godly; a great mark of disgrace to the wicked, a great evidence of faith to the godly; ungodliness, as it looks on, laughs at a King bearing His cross of punishment instead of His sceptre: while the godly behold a King bearing the cross on which He was to be nailed, and which He would afterwards fix on the brows of kings; scorned in the eyes of the ungodly for that very thing in which the hearts of the saints would thereafter glory." Gal. vi. 14.

Ver. 23.—*But His coat was without seam, woven from the top throughout.* Euthymius says it was said to have been woven by the Blessed Virgin.

Allegorically. This was a type of Christ's Church, which it is not lawful to rend, and thus cause a schism.

Tropologically. S. Bernard regards it as the Divine Image, so implanted and impressed on nature that it cannot be torn asunder.

Ver. 25.—*But there stood by the cross of Jesus His mother, and His mother's sister* (cousin), *Mary the wife of Cleophas* (and the mother of S. James the Less and Jude), *and Mary Magdalene*, who was the more enkindled with love for Jesus, when she saw Him washing away with His Blood those very sins which she had just washed away with her tears. Christ wished it so to be, that He might suffer the more by witnessing the sorrows of His mother, and that she by sharing His sufferings might give us a perfect example of patience and charity: as Damascene says (*Lib.* iv. 13), "The pangs of child-birth which she escaped she suffered at the time of His Passion, by her motherly compassion, bearing Him afresh in beholding His wounds." For the holier she was, and the nearer to Christ, the larger was the cup of suffering which He offered her. Euthymius states that she stood quite close to the cross, her ardent love overmastering her fear of the Jews. She stood therefore firm and erect in her body, more erect in her mind, looking and wondering at this great mystery of godliness, God hanging on the cross. Hence Sophronius (*S. Jerome. Serm. de Assump.*) calls the Blessed Virgin a martyr; nay, more than a martyr, "Because," he says, "she suffered in her mind. Her love indeed was stronger than death, because she made the death of Christ her own." And S. Ildephonsus (*Serm. ii. de Assumpt.*), "She was more than a martyr, because there was in her no less love than sorrow. She was wounded with a sword within, for she stood prepared, though the hand to smite her was wanting. And she was rightly more than a martyr, for, wounded with overpowering love, she witnessed His death, and in her inward grief she bare the torture of the Passion."

S. Anselm (*de Excell. Virg. cap. v.*) says, "Whatever cruelty was inflicted on the bodies of the martyrs, was light or rather nothing in comparison with thy suffering, which in its very immensity pierced through to the inmost parts of thy most tender heart. And I could not believe that thou couldest endure such cruel tortures without losing thy life, unless the spirit of life itself, the spirit of consolation, the spirit of thy most loving Son, for whose death thou wast

then in torture, taught thee within that it was not death that was destroying Him, but rather a triumph which was bringing all things under Him, which thou didst behold when He was dying in thy sight."

S. Bernard (*Lamen. B. Maria*) says, "No tongue can speak, nor mind imagine, how the tender feelings of the Virgin were affected with sorrow. Now, O Virgin, thou payest with interest that natural suffering which thou hadst not in childbirth. Thou didst not feel pain at thy Son's birth, but thou sufferedst a thousand-fold more at His death." S. Mechtildis relates a vision in which she saw a seraph saluting the Blessed Virgin on account of the great love she had to God above all other creatures, which was especially manifested in the Passion of her Son, when she kept down all her human feelings, and rejoiced that He was willing to die for the salvation of the world.

John Gerson (*in Magnif.*) says that she manifested the highest obedience in offering up her Son to the Father, conforming herself therein to the Divine will. He compares her to the mother of the Maccabees, to S. Felicitas, and to S. Symphorosa, who encouraged their sons to suffer martyrdom for the faith.

S. Bridget describes the intense grief of the Virgin (*Revel. i. cap.* 10, 27, 25 *and iv. cap.* 23 *and* 70). His "sorrow was my sorrow," she said, "for His heart was my heart."

Adrichomius (*Descript. Jerusalem*) mentions the exact spot where she stood near the cross, a spot now much honoured (he says) by the pious veneration of the faithful.

A question is here discussed whether the Blessed Virgin reasoned at seeing her Son on the cross. Authorities are given on both sides, the greater part maintaining that she did not, grounding their opinion on her entire conformity to the Divine will, and her own constancy and resolution, suffering rather in her mind than in her senses and feelings.

Salmeron (*Lib.* x. *tract* 41) thinks that she swooned at first, and then recovered and stood by the cross: and that her swoon did not deprive her of her reason, but took away her senses for a while.

He adds that she suffered thus of her own accord, to testify to men her exceeding love for Him, and her exceeding sorrow. Just as Christ voluntarily underwent His agony in the garden. Both had perfect control over their feelings, just as Adam had before he fell.

S. Ambrose (*de Instit. Virginum*, cap. vii.) thus writes, "The mother stood before the cross, and when men fled she remained intrepid. See whether the mother of Jesus could put off her modesty, who put not aside her courage. She looked with loving eyes on the wounds of her Son, through whom she knew that the Redemption of all men would come. She stood, no ignoble spectacle, since she feared not the murderer. The Son was hanging on the Cross, the mother offered herself to the persecutors, as not being ignorant of the mystery, that she had borne one who would rise again." And S. Athanasius: "Mary stood most firmly and most patiently in her faith in Jesus. For when the disciples fled, and all men held aloof from Him, to the glory of the whole of her sex, amidst the countless sufferings of her Son, she alone remained firm and constant in her faith, and indeed was a beauteous sight, as became her Virgin modesty. She did not disfigure herself in the great and bitter sorrow. She reviled not, she murmured not, she asked not from God for vengeance on her enemies. But she stood as a well-disciplined modest virgin, most patiently, full of tears, immersed in grief."

She was indeed so strengthened on beholding the blessed wounds of her Son as to be ready, says S. Ambrose (*in Luke* xxiii.) herself to die for the salvation of the world. For in faith, strength, and warmth of charity she was not inferior to Abraham, who was willing at God's command to offer up his son Isaac with his own hand. Besides this, her sure belief in His resurrection alleviated her sorrow and strengthened her resolution. She knew that He would rise on the third day.

Ver. 26.—*When Jesus therefore saw His Mother, and His disciple standing by whom He loved, He saith unto His Mother, Woman, behold thy son!* Christ pierced her heart with the wound both of love and sorrow, for He meant, Mother, I am, as thou seest, dying

on the Cross: I shall not be able to be with thee, to attend to thee, to provide for thee, and assist thee as I have hitherto done. I assign to thee, in my place, John to be thy son; a man in the place of God, a disciple for a master, an adopted son instead of thine own by nature; in order that he, as a virgin, and most beloved by thee as the Virgin Mother of God, may bestow on thee all the solace, and all the devotion, which both thy dignity and thy advancing age demand, and which the zeal and love of John promises and assures to thee. Christ therefore here teaches that children should care for their parents even to the last, says Theophylact from S. Chrysostom. Hear S. Augustine: "Here is a passage of moral teaching. Our good Teacher instructed His own by His own example, that pious children should have a care for their parents; as if that wood on which His limbs were fastened when He was dying, were also the chair of the teacher." For, as S. Cyril says, "We ought to learn from Him, and through Him, first of all, that parents must not be neglected, even when intolerable sufferings are hanging over us." "But wonder, with Theophylact, at the calmness with which He does everything on the cross; caring for His mother, fulfilling prophecies, promising paradise to the thief; but before He came to it, how burdened was He, pouring forth His sweat, and full of trouble." For, as Euthymius says, "in the one case the weakness of nature was seen, in the other His great power of endurance." Christ commends His mother to S. John, whom at the same time He put in His own place as her son, that thus they might have a mutual care for each other. [Pseudo]-Cyprian (*De Passione Christi*) gives the reasons for this. First, to provide for His mother, who was now waxing old, the care and kind offices of a son. As if He said, "I am dying. I cannot care for thee any more, I resign thee into the hands of John."

Secondly, that He might commend a Virgin to a Virgin. "The pure is entrusted to the pure," says Theophylact. As Nonnus paraphrases it: "O Mother, thou lover of virginity, behold thy virgin son; and on the other hand He said to His disciple, O thou lover of virginity, Behold a virgin who is thy parent, without giving thee

birth." And S. Ambrose (*de Instit. Virgin*) says, "But with whom should the Virgin dwell, rather than with him, whom she knew to be the heir of her Son, and the guardian of her chastity?" And in this matter Jesus, as anxious for her purity, wished that her continuance in this state (as a mother and yet a Virgin) should be fully proved. As S. Ambrose writes (*ibid.*), "that no one should cast on her the reproach of having lost her purity."

Thirdly, To show that Joseph was not His father, He set him aside, and put John in his place. Hear [Pseudo]-Cyprian: "Thou carefully providest for her who was Blessed among women, the protection of an Apostle, and Thou deliverest the care of the Virgin to a Virgin-disciple; in order that Joseph might be no longer burdened with the charge of so great a mystery, but that John should bear it. For reason now demanded that he should no longer be regarded as her husband, nor be counted the father of Christ, who had hitherto held the place of father and husband." He then meets a tacit objection. "Joseph would have had good reason to object to this arrangement of Christ had he regarded himself as a husband in the flesh. But because the mystery of that union was spiritual, he allowed John to be preferred to himself in this office, as being more worthy, and more especially because the Master's choice had so ordered it."

This rests on the supposition that Joseph was then alive. But most commentators, and with greater probability, think otherwise. For no mention whatever is made of him, and Christ seems to have commended His mother to the care of John, because Joseph was dead. For had he been alive, Christ would certainly have committed His mother to his care, as He had done at His Incarnation and Nativity, and as having had experience of his fidelity and care in the flight into Egypt, and at other times.

Fourthly, John alone remained fearlessly and firmly with Mary at the cross, amidst all the insolence and reviling of the Jews. He therefore deserved to be adopted by Jesus as His brother, and to be put in His room as the son of the Virgin Mother. Moreover, Christ commended, in the person of S. John, the rest of the Apostles,

nay all the faithful, to His mother, especially those who are chaste and virgins, and follow most closely Christ on His Cross, and thus become most beloved and most closely joined to Christ, just as was S. John, who was called by [Pseudo]-Cyprian His chamber-fellow.

Whom He loved. To whom He exhibited greater external tokens of love, as being younger than the other Apostles, more modest and chaste, and loving Him more than did the rest.

Woman, behold Thy Son! He calls her woman, not mother, "lest that loved name should wound the mother's heart," as Baptist of Mantua says: not to rouse the Scribes and Pharisees against her; to show that He had put off all human affections, that He resigned all human relationships, and wished to teach their abandonment; and lastly, to arouse her courage and strength of mind to bear all these things with fortitude, and to remind her of that resolute woman whom Solomon had foretold (Prov. xxxi. 1). For the Blessed Virgin suffered for a longer time than Christ. His suffering ceased at His death. Her suffering and compassion increased more and more. For she received His body when taken down from the cross, thus reviving her grief; and for the three days He lay in the tomb, His sufferings on the cross, which she had witnessed close at hand, remained vividly impressed on her mind, and gave it pain, till Christ rose again, and removed them all by the consolations and glory of His appearing. Again, the Blessed Virgin was left behind Him, to be the mother of the Apostles and the faithful, to gather them together again, to comfort the afflicted, to support the stumbling, to advise the doubting and anxious, and through all trials direct, instruct, and animate them.

This Cornelius illustrates from various ecclesiastical writers. He quotes also the very strong expressions used towards B. V. M. in the Litanies of the Church. And much stronger language of S. Bernard (*Serm.* iv. *de Assumptione*, and *Hom.* iv. on the text "Missus est" (Luke i. 26), and *Hom.* ii. *on Pentecost*, and several other passages of the like character).

Ver. 27.—*Then saith He to His disciple, Behold thy mother!* Love her, attend to her, help her, as thy mother. And, on the other

hand, betake thyself to her, as thy mother in every difficulty, temptation, persecution, and affliction. She will cherish thee with motherly affection, will console and protect thee, and ask help for thee from her Son. And these words of Christ are not mere lip words, and without effect, like those of men: but as the words of God they are real and efficacious, and effect that which they declare. And accordingly they impressed on S. John a filial affection and spirit towards the Blessed Virgin, as though she were his mother. Theophylact exclaims, "How wonderful! how doth He honour His disciple, in making him His brother? How good is it to stand by the cross, and to abide close to Christ in His sufferings!" And S. Chrysostom: "What honour does He confer on His disciple! For when He was about to depart He left the care of His mother to His disciple. For when it was natural for her to sorrow as His mother, and to seek for protection, He most fitly commends her to His beloved disciple, to whom He says, 'Behold thy mother!' that so they might be bound together in love."

Behold thy mother! And the mother also of thy fellow-Apostles. Accordingly all the faithful (as S. Bernard teaches) should betake themselves to her with full confidence and love. She is the Eve of the faithful, the mother of all living, to whom the wise and Saints of every age betake themselves.

Hear S. Augustine: "When He said these words, these two beloved ones ceased not to shed tears; they were both silent, for they could not speak for excessive grief; these two virgins heard Christ speaking, and saw Him gradually dying: they wept bitterly, for they sorrowed bitterly, for the sword of His sorrow pierced through both their hearts."

And (*i.e.*, therefore, because Jesus had ordered it) *that disciple took her unto his own* (sua). Some read *suam*, his own house, as Nonnus paraphrases it. Bede suggests, for his own mother, or better still, into his own charge. As S. Augustine says, "not into his own hands, but into those kind offices, which he undertook to dispense." S. John accordingly took her with him to Ephesus, and the Council of Ephesus (cap. xxvi. Synodical Epistle)

says that they both for a time lived at Ephesus. (*See Christopher Castro in Hist. Deiparæ.*)

This then was Christ's testament, and John was the executor. As S. Ambrose says on Luke xxiii., "He executed His testament on the cross and John witnesses to it, a fitting witness for so great a testator." Gather from this also that Joseph was dead. As S. Ambrose says (*ibid.*), "The wife would not be devorced from her husband, but she who veiled the mystery under the guise of marriage, now, when this mystery was finished, no longer had need of wedlock." And Epiphanius (*Her.* lxxviii.) says, "if she had had a husband, or a home or children of her own, she would have retired to them, and not to a stranger." See then how poor the Blessed Virgin was, and how devoted to poverty.

Ver. 28.—*After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.* After about three hours. It was at the beginning of the crucifixion that He commended His mother to S. John. The scripture was Ps. lxix. 22. He said this that He might suffer the further torment of being offered the vinegar. As S. Augustine says, "Ye have not yet done this. Give Me that which ye are yourselves—for ye are full of acidity and bitterness; give Me vinegar, and not wine."

Christ thirsted, because He had neither eaten nor drunken since His supper the night before, and He had moreover poured forth all the moisture and blood in His body, by His scourging and crucifixion. And His most bitter pains also caused Him great thirst; for, as S. Cyril says, "Sorrows enkindle the heat within us, dry up our moisture from its very depths, and burn us up with fiery heat." Hence our jaws are dried up, and are parched with thirst. The words of the Psalmist (xxii. 6) were fulfilled in Christ's person. The Chancellor of Louvain, when he was dying forty years ago, said in my presence, that he never fully understood those words, as he did when he was himself suffering from like drought and thirst, and thence learned how great the thirst of Christ was. Mystically, Christ thirsted for the salvation of souls. See Bellarmine on "The seven words of Christ on the cross." "God thirsteth to be thirsted for," says

Nazianzen in *Tetrastichisis*, in order that we may insatiably love and desire Him, and say with the Psalmist, "My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?" Ps. xlii. 2.

Ver. 30.—*When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost.* All the suffering and all the mysteries which the Father decreed from all eternity that I should suffer and carry out, as He ordered from My very birth, and willed, moreover, that the prophets should foretell concerning Me. There remains only the final issue of death, to complete My course of suffering, to expiate thereby the penalty of death, which Adam incurred by sin, and to restore mankind to life. I therefore embrace it, and resign My spirit into the hands of My Father. (Matt. xxvii. 48, *seq.*)

Christ spake seven words on the cross, three recorded by S. John, the four others by the other Evangelists.

Ver. 31.—*The Jews therefore (because it was the preparation) that the bodies should not remain on the cross on the sabbath day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.* See Deut. xxi. 22. This was done, in order that they might not pollute and make gloomy this most solemn festival, by the horror of their sufferings, as St. Augustine says. It was necessary therefore that they should die and be buried before sunset, at which time the sabbath began. "That," as Theophylact says, "the sun might not set on their sufferings."

For this was the sabbath within the octave of the Passover, and for this reason a more solemn day than other sabbaths.

Their legs were to be broken with the strong blows of a mallet or iron bar, to make them die the sooner, from the intensity of the pain, or the loss of blood, or because the vital force resides in the knees and legs. (See *Pliny, N. H.* xi. 45.)

But why did they not pierce their hearts with a spear or sword, which would have been an easier and a quicker death? They preferred to break the legs of criminals, in order to increase their suffer-

ings, as even now notorious criminals are put on the rack. Probably the Jews wished to do this to Christ, out of bitter hatred, and Baronius thinks that they gave Him vinegar to keep Him alive for this further torture. But He was already dead, not because He dreaded this further suffering, but on account of the mystery (of which more presently), but also because His strength was worn out by all He had already undergone. (See *Lipsius, de Cruce*, ii. 14.)

These Jews seemed to urge their being taken down from the cross, not so much from any regard for the sabbath, as from dread, shame, and consciousness of guilt. For they saw the sun darkened, the veil of the temple rent, the earthquake, &c., all which condemned their treatment of Christ. And they therefore feared either that God would punish them, or the people rise up against them as the murderers of Christ. They ordered Him therefore to be taken down from His seat of triumph, and to be buried. See F. Lucas.

Ver. 33.—*But when they came to Jesus* (evidently to break His legs. Euthymius says, "They came to Him last, as wishing to please the Jews by treating Him with greater insult) *and saw that He was dead already, they brake not His legs.* He did not wish His legs to be broken, for He wished to rise again with an unmutilated body. As Lactantius says (iv. 26), "His body is taken down from the cross entire, and carefully laid in the tomb, lest by the loss of any limb it might be rendered less seemly for resurrection."

Instead, then, of His legs being broken, His side was pierced with the spear. This was after He was dead, not while He was alive, as some have thought. This error was condemned in the Council of Vienne. For as Christ, while alive, gave up His whole Body for us, so did He in His death wish to give us His heart. For this it was that was pierced by the spear, and blood and water flowed forth from it, so that He gave Himself entirely to us.

You will say that Christ was already dead, and that therefore He merited nothing by this piercing of His heart. But I reply that when alive He knew this wound would be inflicted, and that He offered it to the Father for us, and thus merited and effected our salvation. Thou wilt say next, We see that blood flows from the

body of a slain person, if the murderer is present. This then is a natural effect. I say that it is not natural, but very nearly miraculous; to point out and confound the murderer. And much more was it miraculous in the case of Christ, as I will presently show.

Ver. 34.—*But one of the soldiers opened His side.* As somewhat doubting, says S. Cyril, whether He were really dead; and if He were not, to hasten His death. For it was the duty of these soldiers to carry out the sentence, and to see that criminals were not taken away before it was certain that they were dead. S. Chrysostom adds, "To please the Jews, they lay open His side and insult Him when dead. O most evil and most atrocious wish." Some suppose that this soldier was the centurion, who cried out "Truly this was the Son of God!" (Matthew xxvii. 54.) But it is not likely that he who so cried out would dare to commit such an act. Nazianzen in his "Christus Patiens" suggests that he was blind, and that he then regained his sight. Many stories on this matter were collected by Barradius, which Baronius rejects as apocryphal. Here note —1. That the soldier was one of the guard who brake the legs of the two malefactors, and would have broken Christ's also had he been alive. But they pierced His side, to show that He was dead, and this was why they brake not His legs. 2. Some say it was a spear, others a sword which was used. 3. The Vulgate seems to have read, ἤνοιξε, but the Greek is ἔνυξε. 4. This wound was so large that a hand could have been thrust into it. See John xx. 27. 5. It was on the right side, as represented by painters. Some think it was so foretold by Ezekiel xvii. 2. S. Francis also received his wound on the right side. See S. Bonaventura, Ribadeaeira, &c. 6. Christ therefore received six wounds. 7. This wound seems to have pierced through both sides, as Prudentius says in several passages. As, *e.g.*,

> As struck the cruel spear through either side,
> Water and Blood poured forth in mingled tide:
> For victory this, and that to cleanse applied.

De Pass. Christi [apud Diptych, num. xlii.]; Peristeph. Hymn viii. [15]; and Cathomer, Hymn ix. [85]; [Pseudo]-Cyprian also

(de Pass.) says the same. Theophylact speaks of this wound in the plural number, Prudentius seems to imply that the larger wound emitted blood, and the smaller wound on the left side water. But this wound on the left side was so small as not to be taken into account. Hence there were only five wounds. S. Bridget's *Revel.* iv. 40, vii. 15, and ii. 21, are also referred to.

And forthwith came thereout blood and water. Both together (not separately, as Nonnus paraphrases), but yet not mixed, but so that they could be distinguished from each other. But this could not be the case naturally, because the blood of a dead body congeals, and pure blood cannot flow from it. And this was pure blood, not serum, as Innoc. III. lays it down (*Lib.* iii. *Decret. tit.* 41, *de Celebr. Miss. cap.* viii.) Calvin is therefore wrong in saying that water is contained in the pericardium. Therefore this flowing forth of blood and water was miraculous, as S. Ambrose on Luke xxiii., Euthymius, and Theophylact say. The latter remarks, "The contumely is changed into a miracle, and wonderful it was that blood flowed forth from a dead body. But a caviller might say that some vital force might probably remain in the body. But the water which flowed forth puts the matter beyond all dispute." He says afterwards, "Confounded be the Armenians, who in the Mysteries mix not water with the wine. For, as it seems, they do not believe that water flowed forth from the side (which would be more wonderful), but blood only. And in this passage they do away with a mighty miracle. The blood then is the symbol of a crucified man, but the water of one who is above man, that is, of God." See Adam Coutzen and Francis Lucas on this passage.

But this took place by way of mystery. But what mystery? (1.) To show the reality of Christ's human nature. See 1 John v. 7. (2.) To signify that the Church was formed as the Spouse of Christ out of the side of the second Adam dying on the Cross. Symbolically, *i.e.* and figuratively, as meaning that the Church was purchased, founded, and sanctified by the Blood of Christ. As S. Ambrose (on Luke xxiii.) says, "Life flowed forth from that dead body. For water and blood flowed forth, the one to cleanse, the

other to redeem;" and as S. Cyril and Chrysostom say, that the water signifies baptism, which is the first beginning of the Church and the other sacraments, and the blood represents the Eucharist, which is the end and completion of the sacraments, to which they all refer as to their beginning and their end. Whence S. Augustine says (*in loc.*), that all sacraments flowed forth from the side of Christ, in mystery, as I said. His words are, "It is not said that he 'struck' or 'wounded,' but that he 'opened' the side of Christ, that the door of life might thus, as it were, be opened, from whence the sacraments of the Church flowed forth, without which there is no entrance to true life." And S. Chrysostom: "Because the sacred mysteries take their rise from thence, when thou approachest the awful Chalice, thou shouldest approach it as if thou wert about to drink from the very side of Christ;" and the reason is, as S. Chrysostom and Theophylact say, "The Church exists and consists by means of the sacraments." For it is born by Baptism, strengthened by Confirmation, fed and perfected by the Eucharist, healed by Penance, fortified by Extreme Unction, governed by Holy Orders, and continued and extended by Matrimony.

As a symbol of this, Cyprian and others say that water must be mixed with the wine in the consecration of the Chalice.

Tropologically. Tertullian says (*de Baptismo*), that Christ by this effusion of Blood and Water indicated the two kinds of Baptism, by water and by martyrdom.

Anagogically. This opening of Christ's side shadowed forth that heaven, which had been closed for 4000 years, was opened by His death. Ruffinus adds, *In Expos. Symb.*, "He poured forth water to cleanse believers, and blood to condemn unbelievers." See Suarez, *Par.* iii. *Quæst.* li. *Disput.* xli. § 1, where, however, he thinks that only the left side of Christ was pierced, and that the blood first ran forth, and afterwards the water, both which are equally probable.

Ver. 35.—*And he that saw it bare record.* Probably John himself, who speaks of himself unassumingly in the third person.

Ver. 36.—*For these things were done that the scripture should be*

fulfilled (allegorically, not literally), *A bone of Him shall not be broken.* A bone, *i.e.* of the Paschal Lamb (Ex. xii. 46). The literal reason was, that they had to eat it in haste, and had not time to break the bones and extract the marrow. The allegorical reason was, because that lamb was a type of Christ, and God willed that a bone of Him should not be broken, in order that His sacred Body, which was to rise again, should remain complete in every limb. Symbolically, it signified—(1.) That the Godhead of Christ, which was (as it were) the bone which supported His Body, remained entire and uninjured in His Passion (see Rupertus on Ex. xii.)

(2.) That the strength and vigour of Christ as man (of which the bones were a symbol) were not diminished, but rather increased, by His Passion. For His mind was steadfastly fixed on God, and His will remained firmly and constantly united to the Divine Will. So the Martyr Hippolytus says. See Theodoret, *Dialog.* iii.

Allegorically, This signifies that the Holy Apostles, who were the bones of the Church, were not to be broken. (See S. Augustine on Ps. xxxiv.; S. Jerome on Ps. xxi.; and S. Gregory, *Mor.* xxiv. 30.)

And S. Hilary, on Ps. xl., says, the bones of Christ were not broken, because the Church, which was formed of His bones, ought not to be weakened by their being broken.

Tropologically. See S. Bernard (*Serm. de cute*, &c. *animæ*). He says that the skin is good thoughts, the flesh pious affections, the bones holy intentions, which, even when godly thoughts and affections fail, must still be kept unbroken and strong: or else a man bursts asunder, and falls to pieces.

Ver. 37.—*And again another scripture saith, They shall look on Him whom they pierced.* See Zech. xii. 10.

Ver. 38.—*But after this Joseph of Arimathæa* (*being a disciple of Jesus, but secretly for fear of the Jews*) *besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.* See notes on Matt. xxvii. 58. He took away the Body of Jesus to be buried (says S. Chrysostom), "not as that of a criminal, but of a great and wonderful prophet. For he did not believe that He was God, and that He would rise

again on the third day. He had faith in Jesus, but yet an imperfect faith." But see here, how God exalts the humble. For the more ignominious was His Passion and death, the more glorious was His sepulchre. See Is. xi. 10. "His sepulchre will be glorious." (See Vulg.)

Ver. 39.—*And there came also Nicodemus, which at the first came to Jesus by night.* He came first by night, but afterwards to hear Him, and become His disciple. (See S. Augustine *in loc.*)

Bearing a mixture of myrrh and aloes, about a hundred pounds' weight. To embalm and bury nobly so great a prophet. He wished not only to pour the ointment over the whole body, but to embalm, and cover it over with it. He probably did not use the whole of it, but only what was necessary. Nicodemus obtained an ample reward for this kind office to Christ, for by His grace he became not only a Christian, but a Confessor.

Lucian, in his epistle *De Invent. Corp. S. Stephen* [in the appendix to the 7th volume of S. Augustine], thus tells the story. "The Jews, learning that he was a Christian, removed him from his office, excommunicated and banished him. Then I, Gamaliel, brought him into my own place, fed and clothed him, and buried him honourably near to S. Stephen" [see also S. Augustine, *Serm.* 316–324]. In the martyrology he is enrolled with S. Stephen among the saints.

Then took they the body of Jesus, and wound it with linen cloths (now preserved at Turin), *as the manner of the Jews is to bury.* See on Matt. xxvi. 59.

This mode of burial the early Christians imitated, who incurred lavish expense in their burial and embalming. See Tertullian in *Apolog.;* Prudentius in *Hymno de Exequiis;* Nyssen, *Orat. in fun. Meletii;* Nazianzen, *Epist.* xviii.

The Christians adopted this practice from the Jews, the Jews from the Egyptians. See S. Augustine, *Serm.* cxx. *de diversis* [nunc. ccclxi. § 12].

Ver. 41.—*Now in the place where He was crucified there was a garden* (for where could Jesus, the Author of all verdure and vigour, be buried, except in a garden?) See notes on Matt. xxvii. 60. *And in*

the garden a new sepulchre, wherein was never man yet laid; as S. Augustine says, "As no one before or after Him was conceived in a virgin's womb, so no one either before or after Him was buried in that tomb."

Ver. 42.—*There laid they Jesus therefore, because of the Jews' preparation day*, for the coming sabbath, in which it was not lawful to work, or to bury any one (so S. Chrysostom, Theophylact, Euthymius), *for the sepulchre was nigh at hand.* "They wished," said Euthymius, "to lay Jesus in another and more fitting tomb, at a greater distance from the city." But God wished Him to be buried near Golgotha and Jerusalem. S. Chrysostom gives the reason: "That the disciples might the more readily betake themselves thither, and observe what was going on thereabouts, and also that not only they, but their enemies also, might be witnesses of His burial. The seal also, and the guards who were placed over the sepulchre, were witnesses to the same. Christ wished that His death should be witnessed no less than His Resurrection, for if His death had been a matter of doubt, the proof of His Resurrection would not hold good. And not only did He wish, for these reasons, to be buried nigh at hand, but also that no one might falsely allege that His Body had been stolen away."

CHAPTER XX.

1 *Christ, on rising from the tomb, appears first to Mary Magdalene; secondly ver.* 19, *to ten of the Apostles, and breathing on them gave them power to remit sins; lastly, ver.* 26, *He appears to Thomas, and bids him touch and handle His wounds.*

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them: *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Ver. 1.—*On the first day of the week.* Literally, of the Sabbath, the week being called the Sabbath, after its principal day, or the day of the Pasch. (see on Matt. xxviii.)

Mary Magdalene came. The other gospels speak of the other women, but she only is mentioned here, as being their leader, and more zealous and active than the rest.

When it was yet dark. In the early dawn (*profundo diluculo*), says S. Luke. Note here her activity, watchfulness, and ardour.

She seeks Christ in the dawn, and hence she is the first to see Him as the rising sun. As S. Ambrose says on the title of Ps. lv.,* "For the morning undertaking." This morning undertaking we can ascribe to Mary Magdalene, who went very early in the morning to watch at the tomb, and first greeted the resurrection of the Lord, and as the sunlight grew brighter, she only, and before the rest, recognised the rising of the Sun of righteousness, and as by this morning greeting she rejoiced at the return of daylight, so did she rejoice the more that Christ was raised from the dead, and in her was fulfilled the prophecy, In the evening weeping will tarry (*see Vulg.*) (heaviness may endure for the night, *E. V.*) but at morning is joy (Ps. xxx. 6).

Unto the sepulchre. To anoint the Body of Jesus, says Nonnus.

And saw the stone taken away. And the Angels, who said that Christ had risen, but the Magdalene did not believe it, and ran to Peter and John, saying, "They have taken away my Lord, and I know not where they have laid Him." See notes on S. Matt. xxviii. 8. S. Jerome remarks (*Ep.* cl. *ad Hedibiam*), Her error was connected with piety—piety in longing to see Him whose Majesty she knew, but her mistake was in what she said.

Ver. 2.—*Then she runneth, and cometh to Simon Peter*, as the Chief Apostle, and as designated by Christ as His Vicar and successor, (*Matt.* xvi.), *and that other disciple whom Jesus loved*, i.e. S. John, who would be more diligent than the rest in searching for the Body of Christ.

Ver. 4.—*So they ran both together.* Before the rest, as loving Him above the rest, says S. Gregory.

And he (John) *did outrun Peter*, as the younger and more active, and moreover as more desirous of seeing that Body which he had just before seen marred on the cross.

Ver. 5.—*And he stooping down*, to look into the tomb, *saw the linen clothes* with which the Body of Christ had been wrapped. *Yet went he not in*, paying deference to Peter, as his senior and more

* It is not the title of Ps. lv. in fact, but of Ps. xxi.—*Trans.*

worthy, says Lyranus, or else hindered by fear, or seized with a kind of sacred dread at the Body of Christ which was buried there.

Ver. 6.—*Then cometh Simon Peter following him, and went into the sepulchre.* Peter (says S. Chrysostom) entered with ardour, and carefully inspected everything. For the soldiers who guarded the tomb, when they saw the angel and the earthquake, ran away through fear. See also S. Jerome, *Quæst.* vi. *ad Hedib.* *And seeth the linen clothes lie, and the napkin which was about His head* (covering His face, as is generally done to the dead, for the sake of seemliness), *not lying with the linen clothes, but wrapped together in a place by itself.* "This," says S. Chrysostom, "was a sign of His Resurrection, for if they had removed the body they would not have stripped it, and if they had stolen it, they would not have been so careful to fold up the napkin, and put it aside by itself; for John had said before that He was buried with myrrh, which makes linen clothes cling close to the body, so that no one would be deceived by those who said that It was stolen away; for what thief would trouble himself so much about an unnecessary matter?"

Ver. 8.—*Then went in also that other disciple, which came first to the sepulchre.*

Tropologically, Toletus says that by John are signified all Christians, but by Peter the Pontiffs, Vicars of Christ. Peter then entered the tomb first as the highest in dignity, as the Vicar of Christ; but John came last, because it is possible that he who is first in rank, is behind others in desert and holiness.

And he saw and believed. Both of them, that is, believed that what Mary Magdalene said was true, namely, that the Body of Christ had been taken away. So says S. Augustine, Theophylact, and Jansen. S. Cyril, Chrysostom, Euthymius, and Nyssen add that both believed that Christ had risen. But this word "believed" more clearly and correctly applies only to S. John, who remembered the words of Christ, that He would rise on the third day. But Peter, on account of the strangeness of a Resurrection, and from His earnest desire to see Him alive again, was more slow to believe that Christ had risen.

Whence the Angel significantly said to the women, "Go, tell His disciples and Peter." (*Mark* xvi. 7.)

Ver. 9.—*For as yet they knew not the scriptures, that He must rise again from the dead.* For although He had solemnly assured them that He would rise, yet on account of its strange and wonderful nature they believed it not, but thought that He spoke in a figure and parable, as He was wont to do.

Ver. 10.—*Then the disciples went away again unto their own home.* Peter wondering, John believing He had risen, the Magdalene alone remaining at the sepulchre, to learn something more certain about the Body of her beloved Christ. See S. Augustine (*in loc.*) "And hence it came to pass that she alone saw Him, she who remained to seek for Him, for perseverance in a good work is a virtue," says S. Gregory, *Hom.* xxv.

Ver. 11.—*But Mary stood without at the sepulchre weeping.* Because she anxiously looked about on every side for the Body of Jesus, as glowing in love for Him, and was beside herself; and not finding Him, wept for grief. "The eyes (*says S. Augustine in loc.*) who sought, but found Him not, had leisure to weep, and sorrowed more for His being taken from the tomb than that He had died on the Cross, because not even a memorial remained of so great a Teacher, whose life had been taken away."

And as she wept, she stooped down, and looked into the sepulchre. Though she looked in before and saw that the sepulchre was empty. For, as says S. Gregory (*in loc.*), "A single look suffices not one who loves. The power of love increases the earnestness of the inquiry: she persevered in seeking, and accordingly she found. And so it was that her desires expanded and increased, and could thus take in that which they found."

Ver. 12.—*And saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.* All these were tokens of His glorious Resurrection, and prepared the mind of the Magdalene to believe it. One sat at the head and the other at the feet, to signify that the whole Body of Christ had risen, and that, by assuming the immortal form and glory of angels, He had entered

into their company, and had left these two angels, as guardians of the tomb, to announce the fact to the Magdalene.

Origen says that, mystically, the angel at the feet represented the active, the angel at the head the contemplative, life. For they are both of them from Jesus, about Jesus, through Jesus, and on account of Jesus.

Ver. 13.—*They say unto her, Woman, why weepest thou?* This is no place for weeping, but rather for rejoicing, and being glad. Because thou seest not here the dead Body of thy Beloved One, thou oughtest to infer that Jesus has risen, and is no longer among the dead, but among the living; and more than this, that He is passing a blessed and heavenly life among the glorious angels, such as we are ourselves.

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. I weep for three reasons. (1.) Because of the ignominious death of my Lord. (2.) Because His Body has been taken away, for if I saw It, I should kiss It, lament over It, and anoint It. (3.) Because I do not know where to look for It. For did I know, I should haste to the spot, embrace It, and overwhelm It with kisses. See here how Jesus suffers the souls of those that love Him to remain in ignorance for a while, in order to sharpen and enkindle their desire for Him; and when it is thus sharpened and enkindled, to comfort and make them glad with the full revelation of Himself.

Ver. 14.—*And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.* Christ appeared behind the Magdalene, so that the angels who beheld Him rose up, and bowed their heads, and exhibited other tokens of reverence and adoration towards Him. And this was why she turned about, viz., to see who it was whom the angels saluted so reverently. So S. Chrysostom (*Hom.* 85), and the author of the *Quæst. ad Antioch* (*Quæst.* lxxviii.), [Pseudo-Athanasian]. Some think that Christ made a noise with His feet to attract her attention.

And saw Jesus. "The first to share the joy: as loving more than all."

And knew not that it was Jesus. As appearing in the form of the gardener. Just as He appeared in the form of a stranger at Emmaus. For glorified bodies can put on any appearance they please, not by changing their own appearance, but by presenting only a refracted appearance to the sight of others. Christ did this, in order that she should not be startled. He appeared to her in consequence of her intense love to Him. But because she did not believe that He was alive, He veiled Himself from her, and presented Himself to her outward sight as the person she fancied Him to be. So S. Gregory (*Hom.* xxiii.), speaking of the disciples at Emmaus.

Ver. 15.—*Jesus saith unto her, Woman, why weepest thou? whom seekest thou?* S. Ambrose (*Lib.* iii. *de Virg.*) explains the whole passage minutely: "Woman, why weepest thou? He who believeth not is a woman; for he that believes rises up into the 'perfect man, into the measure of the stature of the fulness of Christ.' It is a reproach not on her sex, but on her slowness of belief. It is well said a woman hesitated, though a virgin had already believed. Why weepest thou? Thou thyself art in fault, as being incredulous. Dost thou weep because thou seest not Christ? Believe, and thou wilt see Him. Christ is close by thee, He never fails those that seek Him. Thou shouldest not weep, but have ready faith, as God requires. Think not of mortal things, and thou wilt not sorrow; think not of perishing things, and thou wilt have no cause for weeping. Thou weepest for that, at which others are glad. Whom seekest thou? seest thou not that Christ is at thy side?"

Origen wrote a striking Homily, and one full of devout feelings, respecting the Magdalene,* in which he says, among other things, "Love made her stand there, and sorrow caused her to weep. She stood and looked around, if perchance she could see Him whom she loved. She wept, as thinking that He whom she was looking for, had been taken away. Her grief was renewed, because at first she sorrowed for Him as dead, and now she was sorrowing for Him as having been taken away. And this last sorrow was the

* This is a supposititious work, and is found only in Latin.

greater because she had no consolation." And then he proceeds to lay open the sources of her sorrow, saying, "Peter and John were afraid, and therefore did not remain. But Mary feared not, because she felt that there was nothing left for her to fear. She had lost her Master, whom she loved with such singular affection, that she could not love or set her hopes on anything but Him. She had lost the life of her soul, and now she thought it would be better for her to die than to live, for she might perchance thus find Him when dead, whom she could not find while she lived. 'Love is strong as death.' What else could death do in her case? She was lifeless, she was insensible: feeling she felt not, seeing she saw not, hearing she heard not. And she was not really there, even where she seemed to be. Her whole thoughts were with her Master, and yet she knew not where He was. I seek not for the angels, who do but increase, and not remove my grief, but I seek my own Lord, and the Lord of angels." And after a few more bursts of glowing and holy affections, he adds, "I am straitened on every side, I know not what to choose. If I remain by the tomb, I find Him not; if I retire from it, I know not where to go, or where to seek for Him: hapless that I am. To leave the tomb is death to me, to remain by it is irremediable sorrow. But it is better for me to keep watch over His tomb, than to go far away from it. For perhaps when I return, I shall find that He has been taken away, and His sepulchre destroyed. I will therefore remain here and die, that at least I may be buried by the sepulchre of my Lord. Return, my beloved one,—return, the loved one of my vows." He then adds, "Why, Beloved Master, dost Thou trouble the spirit of this woman? Why dost Thou distress her mind? She depends entirely on Thee, she abides entirely on Thee, she hopes solely on Thee, and utterly despairs of herself. She seeks Thee, as seeking or thinking of no one besides. And perhaps she does not recognise Thee because she is not in her right mind, but quite beside herself for Thy sake. Why then dost Thou say, 'Why weepest thou—whom seekest thou?'"

She, supposing Him to be the gardener, saith unto Him. Because, as Theophylact and Euthymius say, "He was meanly dressed, and

because He seemed from His dress to be at home there. She knew that Joseph of Arimathæa did not live there, and supposed that He was the person left in charge of the garden. So F. Lucas. [Pseudo]-Origen proceeds, "O Mary, if thou art seeking for Jesus, why dost thou not recognise Him? And if thou dost recognise Him, why art thou seeking for Him? Behold Jesus cometh to thee, and He whom thou seekest asketh of thee, 'Woman, why weepest thou?' And thou supposest Him to be the gardener, as not knowing Him. For indeed Jesus is also the Gardener, as sowing the good seed in the garden of thy heart, and in the hearts of His faithful servants." Whence S. Gregory *(in loc.)*, "Is He not the Gardener who planted in her breast, through His love, the flourishing seeds of virtues?"

Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. She does not say "Whom," but means Jesus, of Whom her heart was full. S. Thomas and others say, that this is the feeling of those who are deeply in love. They suppose that others are thinking about the same person as themselves. Although she might have thought that He knew the answer she had already given to the angels, *They have taken away my Lord*, &c., as S. Chrysostom seems to indicate. [Pseudo]-Origen remarks, "Such great grief for Thy death had overwhelmed her, that she could not think of Thy resurrection. Joseph placed Thy body in the tomb, and Mary also buried her spirit there, and so indissolubly united it as it were to Thy body, that she could more easily separate her soul from the body which it animated, than she could separate her soul from Thy dead body, for which she was seeking. For the spirit of Mary was more in Thy body than in her own; and in seeking for Thy body she was at the same time seeking for her own spirit, and where she lost Thy body she lost also her own spirit. What wonder then she had no sense, since she had lost her spirit? What wonder if she knew Thee not, as not having the spirit wherewith to know Thee? Give her back then her spirit, I mean Thy body, and and she will then regain her senses and abandon her error."

And I will take Him away.—"What if He is in the High Priest's palace? What if He is in Pilate's house? Yes, I will take Him

away. Love conquers everything. It counts impossibilities as possible, nay, as easy." So [Pseudo]-Origen and S. Chrysostom. Though S. Jerome *(Quæst.* v. *ad Hedib.)* regards them as the words of ignorance and want of consideration.

Ver. 16.—*Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is to say, Master.* He called her not merely by her own name, but with that tone of voice, that sweetness, grace, and efficacy, with which He used to speak to her; and she at once recognised Him. Whence [Pseudo]-Origen, wondering at the condescension of Christ, exclaims, "O the change of this right hand of the most High (Ps. lxxvii. 10). My great grief is turned into great joy; the tears of sorrow are changed into the tears of love. When she heard the word '*Mary*' (for thus He used to address her), she perceived a wondrous sweetness in the name, and knew that He who called her was her Master. Her spirit then revived and her senses returned, and when He wished to add something more, she could not wait, but from excess of joy she interrupted Him, saying, Rabboni. For she thought that having found the 'Word' she did not require a single *word* more, and she deemed it more profitable to touch the 'Word' than to hear any words whatever. O vehement and impatient love! It was not enough for her to see Jesus and to talk with Him; unless she also touched Him, for she knew that virtue went out from Him, and healed all."

She turned herself. For when He was slow in answering, she had looked away from Him towards the angels, as if to ask them who was this gardener who was talking with her, and why they stood up and greeted Him with such reverence? But when she heard Jesus addressing her by name, and recognised His voice, she was enraptured with joy, and at once looked straight towards Him. The voice of the Shepherd reaching the ears of the lamb, at once opened her eyes, and soothed all her senses with its secret power and wonted sweetness; and so carried her away out of herself, that she at once was carried away with unhoped-for and inexplicable joy, and cried out "*Rabboni*," my Master. I, as Thy disciple, Thy spiritual daughter, give myself wholly to Thee. In Thee who hast risen, I myself live

again, I exult and rejoice. So S. Cyril, Chrysostom, and others. And accordingly she fell down at His knees, and wished, as she was wont, reverently to touch His head and His feet, and cover them with kisses. Just as the Shunammite embraces the feet of Eliseus the prophet (2 Kings iv. 27). This is plain from Christ's instant prohibition.

Rabboni. This was a word of greater reverence than Rabbi, and was used by the Magdalene only after His Resurrection. [But see Mark x. 51.]

Ver. 17.—*Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father,* &c. This is a difficult passage, and the connection between the two parts is even more difficult. (1.) S. Augustine explains the connection thus, "Touch Me not, for as yet thou art not worthy to touch Me; for in thy thoughts regarding Me, I have not as yet ascended to My Father, for as yet thou dost not perfectly believe that I am the Son of God, and that I ascend to My Father." And S. Jerome (*Quæst.* v. *ad Hedibiam*) explains it much in the same way. But this is a mystical rather than a literal explanation. As also is that of S. Leontius (*Serm.* ii. *de Ascens.*), "I do not wish you to approach Me bodily, or recognise Me with thy bodily senses. I reserve thee for higher things. I am preparing for thee greater things. When I shall have ascended to My Father, then wilt thou touch Me more perfectly and truly, for thou wilt comprehend that which thou touchest not, and believe that which thou seest not." (2.) S. Cyril (*Lib.* xii. *cap.* i.) says, "He forbade her to touch Him, to signify that no one ought to approach His glorified Body, which was soon to be touched and received in the Eucharist, before receiving the Holy Spirit, which He had not yet sent." But, on this ground neither would the other women, or Thomas, or the rest have been able to touch Him—which yet they did. (3.) S. Chrysostom (*in loc.*), Theophylact, and Euthymius say that He forbade her to touch Him, because He wished to be touched with greater reverence than heretofore: since He would not henceforth hold converse with men, but with angels and blessed spirits. But it does not appear that the Magdalene failed in rever-

ence. And after all, what connection has this with the reason given, "I have not yet ascended to My Father"? (4.) [Pseudo]-Justin (*Quæst. a Gentibus, propos.* xlvii.), and after him Toletus and others, explain it thus: Touch Me not: for I am shortly about to ascend to heaven, and I wish to withdraw you gradually from My accustomed presence. Therefore, says [Pseudo]-Justin, "He did not constantly show Himself to His disciples after His Resurrection, nor yet withdraw Himself entirely from their sight, so that He was seen, and yet not seen." But this explanation is not clear, and requires many things to be supplied, besides misinterpreting the reason given. (5.) The best explanation is this, "Do not waste any more time in thus touching Me. Go and bear the glad tidings of My Resurrection to My disciples at once. I do not just yet ascend into heaven. You will have ample time before then to touch and converse with Me." (See Suarez, *par.* iii. *Disput.* xlix. § 3, Ribera (*in loc.*), and others.) Christ afterwards allowed Himself to be touched by her and the other women, because they were then on their way to tell the Apostles that He had risen. (Matt. xxviii. 9.)

1. It is said that Christ when speaking these words touched the forehead of the Magdalene, and that Sylvester Prieras saw those marks when her tomb was opened in 1497 (see Surius, *in Vita S. M. Magdalenæ*). 2. S. Epiphanius (*Her.* xxvi.) gives a moral reason, viz., that Christ did not wish to be touched by any woman, except in the presence of others; an example followed by SS. Augustine and Ambrose, S. Martin, S. Chrysostom, S. Charles Borromeo, and others. 3. Rupertus gives an allegorical reason. Mary, he says, here represented the Gentile Church which was to come to Christ, not by corporal but by spiritual contact, after His Ascension. See also Chrysostom, Serm. lxxv.

It is most probable, as S. Augustine (*de Consen. Evang.* iii. 24), Theophylact, and Euthymius (*in cap. ult. Matt.*), and S. Jerome (*Epist. ad Hedibiam, Quæst.* v.) say, that Mary hastened away, and came up with the other women who went away with Peter and John, and that she then saw Christ again when He appeared to

them all; that she then touched His feet, and adored Him (see Matt. xxviii. 9). But Toletus says it was not so.

Tropologically. Hence learn that it is more acceptable to Christ to comfort those who are in any affliction, than to look only to one's self. So that when necessity, or piety or charity require it, it is allowable to postpone the Sermon, or even Mass, on a Feast day, for the purpose of aiding the sick and suffering. See notes on Matt. ix. 13.

Symbolically. S. Bernard (*Serm.* v. *in Fest. Omn. Sanct.*) says, "This is a word of glory, 'A wise son is the glory of his father.' Touch Me not then, says the Glory. Seek not glory as yet, rather avoid it. And touch Me not till we come to the Father, where all our glorying is secure."

But go to My brethren. He calls them "Brethren" out of His wondrous condescension, being, as He is, not only as God but also as man, the Head and Lord of all. For all men are brethren as descended from Adam, and as the sons of God by grace. But the term properly applies to them as Apostles. And Christ was an Apostle, as being sent by God, and He associated with Him in His office Peter and the rest. The Pontiff calls in like manner the Cardinals and Bishops his brethren, though he is their superior. Christ speaks of them in this way to inspire them with courage, as though He said, Though they have forsaken Me, yet I do not forsake them; and by taking on Me the nature of man on rising again, I will show Myself to be their Brother.

And say unto them, I ascend unto My Father and your Father, and to My God and your God. Remind them of what I said to them before My Passion, that after a few days I should ascend to God the Father.

He says, "My Father and your Father," Mine by nature, yours by grace, as S. Augustine says, to show that they had in common God as their Father. He as His Father by nature, they by adoption. So S. Ambrose (*de Virginitate*). Moreover, S. Hilary (*de Trinit.*, *Book* xi.), "He is His Father, as of all others, in respect of His human nature; and God, as He is the God of all men, in that nature

in which He is a servant for God the Only Begotten is without brethren." But it is simpler to say that He called Him "My Father," to designate His own Divine Nature, and "My God" to set forth the human nature He had assumed, and that thus He was Very God, and very man. So S. Ambrose (*ut supra*), referring to Heb. ii. 11.

It means then, Tell the Apostles to banish their fear and sorrow, for I have risen from the dead, and love them as brethren, and therefore shall soon ascend to heaven, to prepare a place for them, that they may follow Me thither, and that I may send them the Holy Spirit from thence, to make them resolute preachers of My Gospel.

Ver. 18.—*Mary came and told the disciples, I have seen the Lord, and He has said these things to me.* She thus became an apostle and evangelist to the Apostles. And accordingly, when she was driven into exile by the Jews, and arrived at Marseilles, she preached the gospel to the people there. And she fully deserved this honour, by her glowing love to Christ, her faith and constancy, which led her to the sepulchre by herself at early dawn, where she waited patiently till she saw her Jesus.

Ver. 19.—*Then the same day at evening, on the first day of the week.* Or the feast of the Pasch. (See notes on Matt. xxviii. 1.)

When the doors were shut. Calvin says that Christ opened the doors, or entered through an open window, so as not to be compelled to admit that one dimension could penetrate another—*penetratio dimensionum*, or that two bodies could exist together in the same place, which Durandus (*in* iv. *dist.* 44, *Quæst.* vi.) says is even beyond the power of God. But S. John here intimates the contrary, for he says that the doors were shut, to signify that Christ passed through the closed doors, as He did both at His conception and nativity, and passed through the stone when He rose from the grave, thus manifesting the almighty power of His Godhead, and the gifts conferred upon His glorified Body. On this subject see Bellarmine, *de Eucharistia*, iii. 6, who quotes both Greek and Latin fathers on this point. As S. Augustine, "The closed doors opposed not His Body. Let us grant that God

can do anything, which we admit, though we cannot understand. It all turns on the power of the Creator." (S. Ambrose *on Luke* xxiv; S. Hilary, *de Trin. lib.* iii.; S. Justin Martyr, *Resp. ad Græcor Quæstiones;* Epiphanius, *Hæresi*, lxiv.) "As our Lord rose from the grave, not by raising up another Body, but the very same, changing it into the subtile nature of a spirit, thus He entered the closed doors, a thing impossible to our gross bodies," &c. (Origen). And S. Cyril, "The Lord entered suddenly, the doors being closed, overcoming the ordinary nature of things by His omnipotence; for being true God, He is not under the power of nature." And Euthymius, quoting S. Chrysostom, "He did not knock at the doors, lest they should be alarmed, but as God entered through them, though closed."

Tropologically. Christ appears to those who have closed the doors of their mind to the world and the flesh, and gives them unexpectedly the sweetest peace. As S. Gregory (*Lib.* iv. *in Lib.* i. *Reg. cap.* v.) says, "They have their doors closed, who keep their bodies strictly guarded against human frailty and carelessness. They too are within, because they rest in the inward love of the life above. And the Lord appears to them on His Resurrection, because they behold His glory the more clearly, the more strictly they despise the world and imitate the mystery of His Passion. And they too can be filled with His Spirit within, because they enjoy His gifts and graces in abundance who have trained themselves for their enjoyment by despising the things of sight."

And stood. Without any previous sign of His coming, with the swiftness of thought.

Tropologically. S. Bernard says (*Serm.* vi. *de Ascens.*), "Thou art deceived, O Thomas, in hoping to see the Lord when separated from the company of the Apostles. The truth loves not holes and corners, takes no pleasure in places apart. He stands in the midst, that is, He takes pleasure in common discipline, common life, common studies."

And saith unto them, Peace be unto you. This is the usual Hebrew mode of greeting, for peace brings with it every good, war every evil.

Ver. 20.—*And when He had so said, He showed them His hands and His side.* It is clear from this verse (and still more clearly from ver. 27) that Christ after His Resurrection retained not only the scars, but even the very holes, of His wounds, and that really and not in appearance. So S. Augustine teaches in answer to Porphyrius (*Epist.* xlix. [*al.* cii.] *ad Deogratias*). He did not fill them up with His glorified flesh, but left them open, in order that they might be incontrovertible proofs of the truth of His Body, and of Its Resurrection. So S. Cyril and Leontius. S. Augustine says (*in loc.*), "The nails had wounded His hands, the spear had pierced His side, and the marks of the wounds were left, to heal the hearts of the doubtful." 2. This was a sign of His victory over sin, he world, the flesh, and the devil. So S. Augustine and S. Ambrose in Luke (*cap. ult.*) 3. To inspire us with greater confidence, inasmuch as Christ, by displaying these wounds to the Father, intercedes for us. See S. Anselm on Heb. ix. and [Pseudo]-Cyprian, *de Baptismo Christi.* 4. To enkindle our love, and to lead us in return willingly to bear even death itself for His sake. So S. Ambrose (*ut supra*), and S. Gregory in Cant. iii. 5. That Christ might in the day of judgment convict Jews and reprobates of impiety and ingratitude, in neglecting such great grace. So S. Augustine. All theologians teach us (as well as S. Cyril, xii. 58) that Christ carried these wounds into heaven, and will retain them for ever. See Zech. xiii. 6, John xix. 37. It was miraculously so ordered by God that these wounds interfered not with the actions and motions of His Body. (See Suarez, iii. *part*, *Quæst.* xliv., *Disput.* xlvii. *art* 4, *sect.* 2.)

S. Augustine accordingly thinks (*de Civ.* xxii. 20) that it will be thus with the wounds of the martyrs. He thus writes, "Are we so inspired with love for the martyrs as to wish to behold in their bodies the scars of the wounds which they suffered for Christ? And it may be we shall see them. For this will not be a deformity, but an honour; and even though some of their limbs have been cut off, yet will they not appear without them at the resurrection. For it was said to them, 'Not a hair of your head shall perish.'" He adds, and "these proofs of their virtue must not be counted as defects."

S. Cyril (*ut supra*) seems to deny this; but he is not speaking of martyrs, but of those who have some natural defect, as those who are blind, deaf, &c. These will rise again with all their faculties.

Then were the disciples glad when they saw the Lord, and recognised Him by His wounds. S. Augustine (*de Civ.* xxii. 19) says, "The brightness with which the righteous will shine as the sun, seems to have rather been veiled in Christ's person than wanting. For man's feeble sight could not have endured it, when steadily looking at Him, in order to recognise Him."

They were glad, not only because they saw that Christ was risen, but also because they hoped that all His gracious promises would now be made good.

Ver. 21.—*Then said Jesus to them again, Peace be unto you.* Why again? The Interlinear Gloss says, "It was a repeated confirmation, Peace upon peace, according to the prophet." Bede says, "He repeats it, because the virtue of charity is twofold, or because He is the peace who makes both one." The Gloss, "He offers peace, who came for the sake of peace; and He repeats His words to show that all things whether in heaven or in earth are restored to peace through Him." S. Chrysostom, "Because they were waging an unappeasable contest with the Jews." He proclaims peace in order to console them, and sets forth also the power of the cross, by which He drave away all sorrow, and conferred every good, which is peace. But a further joy was announced to the women, for they had to bear the curse, "in sorrow shalt thou bring forth," and they were indeed in sorrow.

As My Father hath sent Me, even so send I you. With like power, authority, end, mode, and love.

Observe here by this word 'as' Christ in a manner puts His Apostles on an equality with Himself, that is proportionately, as His successors and vicars. This word signifies likeness in office; with the same power and special authority with which the Father sent Me to found His Church, do I send you as its teachers and rulers (as I am Myself), that ye may have power to remit sin, as I also have. So Rupertus, S. Cyril, Theophylact, who maintain that by these words

Christ made His Apostles His Vicars, the teachers and pastors of the world, and communicated to them His own office and authority, that is to say, all ecclesiastical authority, in fact made them Bishops. But Turrianus thinks that they were created Bishops on the day of Pentecost, as he writes in his notes on the Apostolic Constitution, vi. 11. Bellarmine (*de Rom. Pontif*, i. 24), following Turrecremata, thinks that only S. Peter was ordained Bishop by our Lord, and that the other Apostles were ordained by S. Peter. Suarez considers it more probable that all the Apostles were ordained Bishops by Christ, though not certain as to time and place (*see Tract de Fide, Disput.* v. *sect.* 1 *num.* 8). S. Augustine takes this latter view (*Quæst.* xcviii. *in Quæst. N. and Vet. Test.*) (2.) The word 'as' signifies similarity of origin. The beginning of Christ's mission, as also that of the Apostles, was God Himself. (3.) It signifies likeness of object or end, that is, the propagation of the faith and the salvation of the world. So S. Cyril and Leontius. (4.) Likeness of mode, that ye may confirm your teaching by miracles, as I have confirmed Mine. (5.) Likeness of mutual love. As the Father sent Me to shed My blood from love of Him, with the same love do I send you. For it is a mark of the supreme love of God when He makes any one his witness and martyr.

Hear S. Gregory. "In sending you forth among the perils of persecutors, I love you with the same love that the Father had to Me, when He sent Me to endure My Passion."

Ver. 22.—*And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost.* Why did He breathe on them? (1.) To signify the nature of the Holy Spirit, as proceeding both from Him and the Father. For as a man by breathing on another imparts to him his breath, so the Father and the Son by breathing *produce* the Holy Spirit, and communicate to Him their Spirit and Godhead. So S. Augustine (*in loc.*), Cyril, Bede, and others. This breathing was not the Holy Spirit Himself, but a sign of Him: so that it means, Receive by this breathing, as by a sign and instrumental cause, the gift of the Holy Spirit.

(2.) To signify that the Holy Spirit was consubstantial with

Himself and the Father. (3.) To show that it was He who first breathed into Adam the breath of life. As if He would say, I first gave Adam his natural life by breathing on him, so by breathing on you, do I give you that Holy Spirit which bestows on you supernatural and divine life. I who first created men, am now their re-creator and restorer. See S. Cyril (*Lib.* xii. 56), Leontius, Euthymius, and S. Athanasius (*Quæst.* lxiv. *ad Antiochum*). (4.) S. Cyril and S. Basil (*de Spir. Sancto, cap.* xvi.) and S. Ambrose (*Serm.* xx. *in Ps.* cxviii. [cxix.]) say that Christ, by these words, signified that He breathed into Adam not only breath but grace, and because he had lost grace by sin He restored it in this way to the Apostles, and through them to all men, being in fact the restorer of grace. He seems to say, Receive ye the Spirit which ye lost in Adam's person by sin. Breathe Him forth on penitents in the sacrament of penance, remit through Him their sins and restore them to the life of the Spirit by grace. Hear S. Cyril: "Man was at first made by the Word of God, and God breathed into him the breath of life, and strengthened him by the imparting of His Spirit. But since he fell by disobedience, God the Father refashioned him, and brought him to new life by His Son. And we may learn that as it was He who in the beginning created our nature, and sealed it by His Holy Spirit, so when He began the renewal of our nature, He gives the Spirit to the disciples by breathing on them, that just as we were created by Him at first, we may in like manner also be renewed by Him.

Symbolically. This breathing represents sin as a black cloud. For as a cloud is dispersed by the wind, so is every cloud of sin driven away by the breath of the Spirit. See Is. xliv. And again, it represents the judiciary power of remitting sins, which is exercised by the breath of the voice which says, *I absolve thee.*

Tropologically. It denotes that a Priest, in order to remit sin, should possess a mighty spirit, charity, and zeal, so as to breathe on penitents and lead them to true penitence, sorrow, and repentance, and thus dispose them for the remission of their sins. And so we see Confessors who are gifted with mighty resolution, wound with

the spirit of their mouth many and great sinners, and convert them to holiness. Just as we read that S. Ambrose, when hearing the sins of those who confessed to him, was wont to weep, and thus by his own tears lead them to tears and contrition.

Receive ye the Holy Ghost. The Apostles had already received the Holy Ghost in Baptism and Holy Communion. But they were about to receive His fulness, according to Christ's promise, at Pentecost, in order to the conversion of the Gentiles, when the Holy Spirit descending on them visibly in form of fiery tongues, filled them to the full with all His gifts, and especially with the power of preaching. But here He confers on them the Holy Ghost for another purpose, the remission of sin. "Receive ye the Holy Ghost," that is, power to remit sins by the Holy Ghost. So Theophylact, Euthymius, and Rupertus. This signifies that He came as was prophesied by Isaiah (xxvii. 9), and that both Christ and the Father gave the Holy Ghost. And from hence it is clear that the Holy Ghost is given, not merely by grace making us acceptable (to God), but also by grace given freely, as is the power of remitting sins, which is given to priests even in mortal sin, when they are ordained. For the Holy Ghost is the primary author of grace who works in the sacrament, and by it remits sins, even though its minister be an ungodly man. Whence Cyril and Chrysostom thus expound the passage, Receive the Holy Ghost, that is, the power of remitting sin by the Holy Ghost, co-operating with you in that sacrament and remitting sins. And again, by the Holy Ghost you must understand with S. Augustine (*in loc.*), and S. Ambrose (*Serm.* x. *in Ps.* cxviii. [cxix.]), the very grace and charity of the Holy Ghost. For this was infused into the Apostles more fully and abundantly, and is likewise by the power of the sacrament of order infused into priests at their ordination (unless they put an obstacle and choose to continue in their sins, and refuse to be contrite for their past sins), so that they may duly and without sin administer the sacrament of penitence, and absolve sinners. For a priest who absolves others ought to be free from sin; if not, he is guilty of sin, and yet truly absolves sinners. From these words it is clear that the

Holy Ghost has the primary and highest power of forgiving sins, and that He communicated this power to the Apostles, and accordingly that He Himself is truly God. (So S. Basil, *Lib.* v. *contra Eunomium;* S. Ambrose, *Lib.* iii. *ch.* 19, *de Spir. Sancto*, and S. Chrysostom, *Hom.* vi. *on* 2 *Cor.*) The same power is indeed common to the whole Holy Trinity, but specially belongs to the Holy Ghost, as do Goodness and Love, and all the work of sanctification, just as Power specially belongs to the Father, and to the Son Wisdom, and all its works.

2. Observe that the Holy Ghost and His power of remitting sins are here given them, not only for their own sakes, as about to be judges of sinners in the tribunal of penitence, but also for the sake of penitent sinners themselves. And consequently the same power is given even to wicked priests when they are ordained, as the power of judging in a secular court can be given to a wicked judge. But yet if they dispose themselves by penitence to the right reception of the Sacrament of Ordination, they will receive therein the Holy Ghost even to their own sanctification, to make them the more fit to sanctify others (penitents, for instance), as was here done to the Apostles.

3. S. Cyril (and Maldonatus after him) remarks that the Holy Ghost was here conferred on S. Thomas, even though absent, and with it the consequent power of remitting sins, just as the spirit of prophecy was given by Moses to Eldad and Medad who were absent. But the contrary opinion seems more true. For Thomas was then unbelieving and incapable of receiving the Holy Spirit, and accordingly the Holy Ghost was given him on the eighth day when Christ appeared to him, and converted him by showing him His wounds. So Toletus, Ribera, and others.

Lastly, notice this act of Christ as an example for ecclesiastical ceremonies. Christ, by the ceremony of breathing on them, gave the Apostles the Holy Ghost and the power of remitting sins. Therefore ecclesiastical ceremonies are not useless, frivolous, and superstitious, but seemly, efficacious, and sacred.

Ver. 23.—*Whosesoever sins ye remit, they are remitted unto them,*

and whosesoever sins ye retain, they are retained. Calvin twists and turns this to make it mean the preaching of the Gospel, namely, that they to whom ye preach the Gospel, if they believe it, will have their sins forgiven by their mere belief. But every one sees that this explanation is strained, forced, foolish, and ridiculous. For in this way it would not be the Apostles, but believers themselves who would themselves remit their own sins, which is absurd. For no one is judge in his own case, or stands higher than himself, so as to remit his own sins. (2.) These two things, viz., preaching the Gospel and remitting sins, are clearly dissimilar and distinct, the one being the work of an Apostle in preaching, the other the judicial act of a judge. (3.) The Gospel must be preached to all: and consequently this absolution of Calvin's must be given even to all the wicked. But Christ wishes not that all sins should be remitted, but orders that some should be retained, and that the Apostles and their successors should be judges in this matter. (4.) Christ had already given the Apostles power to preach (Luke x. 1), and commanded them to preach to every creature. Why then should He repeat all this in such obscure and unintelligible words?

I say therefore, it is a matter of faith to understand this passage of the sacrament of penance, wherein the priest, as judge, remits not only the punishment but also the guilt of penitents who accuse themselves in confession. This is clear from the words themselves, all of which signify that a judicial power of remitting or retaining sins was here given to the Apostles as judges in the tribunal of conscience. For so all the Fathers and the whole Church in every age understood the words. See Council of Trent, sess. xiv. can. 3 and 1. Bellarmine quotes the testimonies of the Fathers (*De Pœnit.* iii. 2), and amongst them S. Gregory, who says, "They hold the chief place in the Divine judgment, so as in the place of God to retain some men's sins, and remit the sins of others."

The meaning then is, "I give you by the Spirit the power of Order, which a man can have even when in sin, and I confer on you at the same time grace and sanctification, to enable you to exercise this power in a worthy and holy manner, not merely for the

salvation of others, but also for your own. And ye will really remit sins as my ministers, and not merely announce that they are remitted, and whosesoever sins ye retain, either with some, because they do not come to you, or others because ye will consider them undeserving of absolution, are retained in heaven by God."

You may say, Cyril explains this passage as speaking of the preaching of the Gospel. I reply, Cyril does not explain these latter words, as speaking of the preaching of the Gospel, but the former words, "As the Father sent Me, even so send I you." But you will say again, Cyril says that sins are remitted in two ways, by Baptism and repentance. But I reply, "This is true, but not to the point. Christ is properly speaking of the tribunal of Penance, but Cyril extends His words to include Baptism. Christ is here speaking of the judicial remission of sins, which is to be had specially, not in Baptism, but in the sacrament of Penance only." See S. Chrysostom (*Lib.* iii. *and* vi. *De Sacerdotio*), where he shows that priests are of higher honour than not only kings but even angels, who have not the power of remitting sins.

Moreover, Christ by here instituting the tribunal of Penance, sanctioned, in this very way, Sacramental Confession, and enjoins it by Divine right. For sins cannot be remitted in this tribunal unless they are known, nor can they be known, unless they are confessed, for they are frequently secret; nay more, hidden in the mind. It is therefore necessary that the penitent should act as his own accuser, and should be at the same time a criminal, an accuser, and a witness against himself, and should humbly ask pardon of the priest, as his judge, for the sins whereof he accuses himself, and for which he is penitent. But if the priest sees that he is truly penitent, he will pronounce the sentence of absolution, and will, in the Name of Christ, as His Vicar, pardon all his sins. For Christ ratifies the sentence of His priest, and pardons everything which His priest pardons, and what he retains, Christ also retains. For Christ in the Gospel often bids men to repent of their sins. But this they should do in the way which Christ instituted, that is, by submitting to the Sacrament of Penance, that is, by con-

fessing their sins to the priest, and asking him for absolution. See Council of Trent, sess. xiv. cap. v. Cajetan therefore is wrong in saying that Confession is not here enjoined. This error is a heresy since that Council, but Cajetan lived before it.

And whosesoever sins ye retain, they are retained. This does not signify merely a refusal of absolution, but positive power. For it means, Those whom ye count unworthy of absolution, on account of their unfitness, whom ye reject, and consider guilty of sin, and deserving of hell, God will judge in like manner, who alone primarily and by His own authority forgives or retains sins. It belongs to God alone to condemn an offence against Himself. But in this matter He appoints priests to be as it were His Vicars. See Matt. xviii. 18. If a priest sees that a penitent has not serious sorrow for his sins, or no serious purpose of amendment, as refusing, *e.g.*, to give up his concubine, or other occasions of sin, or who will not restore the good name or the wealth which he has stolen from his neighbour, the priest ought to refuse such a one absolution, to judge that he is unfit for absolution, and that he must abide in his sin, and incur the guilt of hell.

Lastly, observe that though the Apostles were ordained priests before His Passion, and at His last supper after the institution of the Eucharist with these words, *Do this*, &c., yet they then received only the power of consecrating the Eucharist; but after Christ's resurrection they received from Him another power, that of remitting sins. These are two different powers, and can be divided and separated from each other. For Christ had this pre-eminent power of appointing priests in a different way from that in which they were afterwards to be appointed. For now in the ordination of priests the matter is the Chalice and Paten with the Bread and Wine, the form being, "Receive thou power to offer sacrifice." And when the bishop delivers these vessels to any one, pronouncing these words, he makes him a perfect priest, and confers on him both the power of remitting sins and also of offering sacrifice. So that when he says afterwards, "Receive thou power to remit, sins" these words are not of the essence of the form, but merely declare

the power which was given in those former words. (See Soto, *Contr. Paludanem in* iv. *Dist.* 24, *Quæst.* i., *art.* 4; and Gregory de Valentia, *Tract de Ordine, disp.* 9, *Quæst.* 1, *punct.* 5.)

Ver. 24.—*But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.* Didymus means a twin. See notes on chap. xi. 16. But here he is so called (double, doubtful) because he wavered and doubted as to Christ's resurrection. He was at that time weaker than the other Apostles, but afterwards (after Christ again appeared) was bolder and more full of faith than all of them, inasmuch as he alone traversed nearly the whole world in preaching the Gospel. Stapleton (*de Vita Thomæ*) says that he went to the furthest part of India, to Abyssinia and China, and even to America.

Was not with them. S. Chrysostom, Theophylact, and Euthymius suppose that having fled away with the other Apostles, he had not yet returned. But S. Augustine, Bede, Lyranus, D. Thomas, and others say in reply that he was with the other Apostles when the two disciples returned from Emmaus, but that he disbelieved their story, and went away. It is supposed that when S. Luke says (xxiv. 11), "their words seemed to them as idle tales," he was referring to S. Thomas.

Ver. 25.—*The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.*

Thomas seemed in this—(1) by unbelief, (2) by obstinacy, (3) by pride, (4) by irreverence (for when all the other Apostles said that He had risen, he obstinately stood out, and refused to believe, (5) by presumption, because he would not believe, unless he thrust his hands into the wounds (canst thou then presume, O Thomas, to lay down laws for Christ?), (6) by persisting in this unbelief for eight days when, it may be, the Mother of Christ urged him to believe—to be not merely unbelieving as to the mode of the resurrection (as S. Ambrose supposes), but even as to its truth, as though the other Apostles were taken in and deceived, having seen only a ghost or phantom, and not Christ Himself. (See Origen,

Lib. ii. *Contr. Celsum;* S. Augustine, *Lib.* xvi. *Contra Faust. cap.* 33; and S. Gregory, *Hom.* xxvi.)

Besides, this unbelief of S. Thomas' arose partly from his not believing Christ to be God. For had he believed this, he would easily have understood that Christ could have raised His Body to life again, and it is surprising that Cyril should say that Thomas believed Him to be God; and it partly arose from His excessive sorrow, especially because he alone had not seen Christ at the same time as the other Apostles. This wounded him much, and caused him to utter these bitter words. So Cyril, xii. 57. But God allowed it to be thus, in order that Thomas and we should be confirmed in humility, and in belief in the resurrection by this fresh appearance of Christ. So S. Gregory, *Hom.* xxvi., S. Augustine, *Serm.* clxi. (*opus spurium*), and others.

The print. In Vulgate, *fixura*, "the driving in" the mark which the nails made. (Pseudo)-Augustine (*Serm.* clix.) says, "He was seeking for the hands and the side, and while he was too curiously dwelling on the wounds, he risked the death of his faith. The Lord wished him to see Him lest he should lose his soul by unbelief."

Ver. 26—*And after eight days.* The eighth day after the Lord's resurrection, the Octave of the Passover, when we commemorate this mystery, and read this Gospel. And from this S. Cyril observes that the Apostles, from these appearances of Christ, began from this time to hold the assemblies of the Church on the Lord's day, and to consecrate it, as it were, because He rose on that day, and thus guided the Apostles to observe the Lord's day instead of the Sabbath.

Again His disciples were within, in that upper chamber before mentioned. It is therefore far from probable, as S. Jerome (in Matt. ult.), Rupertus, and Ribera here suppose, that Christ appeared to S. Thomas and the Apostles, not in Jerusalem, but in Galilee, where He afterwards appeared, not only to the Apostles, but to all the disciples.

And Thomas with them: then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Notice here, the wondrous condescension of Christ, who, in order to convert this

unbelieving and obstinate Thomas, offered Himself a second time, not only to be seen, but also to be handled by him. And this He did, not for his sake only, but for the sake of the other Apostles, to strengthen both them and us also in the belief of His resurrection.

Ver. 27.—*Then saith He to Thomas, Reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into My side.* Behold the kindness of Christ in humbling Himself to all Thomas' requests, and in all things complying with his wishes, in order to convert him. See, says S. Chrysostom, how for one single soul He displays His wounds, and because he was somewhat dull of comprehension seeks to give him proof by means of the dullest of his senses, I mean his touch.

And be not faithless, but believing. Thou thinkest, forsooth, that I did not know what thou saidst of Me when I was not present. But rest assured that I knew, and was present to hear thy words of unbelief. Do then as thou hast said, I offer thee My wounded hands and side to touch and handle, nay more, that thou mayest measure them with thy hand, that so thou mayest lay aside thy unbelief, and believe henceforth that I have risen, I the very same that hung on the Cross, and no other. And in this way Christ heals another wound of unbelief, for He shows that He knows even all secrets, and is a searcher of hearts, and consequently God. He therefore radically cures the disease, for Thomas did not believe that Christ had risen, because he did not believe Him to be God.

It may be asked whether Thomas really touched Christ's wounds. The Gloss doubts it. Euthymius denies it. But S. Augustine (*in loc.*) thinks the contrary. For he says, "He saw and touched the man, and confessed the God, whom he neither saw nor touched; but by means of that which he saw and touched, his doubts were all removed and he believed. So, too, S. Cyril, Theophylact, and Bede, and S. Chrysostom seems to be of the same opinion. Nor can it be thought that when the Lord said, "Reach hither thy finger," John would have omitted to state, if this had not been done, and that Thomas believed without having touched Him.

Besides, this was an express command, which Thomas doubtless

obeyed. And He intended to leave thus a convincing proof of His resurrection to believers of all ages. Whence S. Augustine (*Serm.* cxlvii. [*al.* ccxlii.]), "He wished to exhibit in His flesh the scars of His wounds to some who doubted, to heal the wound of their unbelief." And S. Ambrose (*in ult. Lucæ*), "He would teach me by His touch, as Paul also taught." Hear S. Gregory (*Hom.* xxvi.): "This took place not by chance, but by Divine ordering. For the mercy of God wrought in wondrous wise, so that the doubting disciple, by touching the wounds in his Master's body, healed in us the wounds of unbelief. For the unbelief of Thomas availed more to confirm our faith, than even the faith of the disciples who believed. For while he is by his touch brought back to belief, our mind, putting aside all doubt, is confirmed in the faith." Again [Pseudo]-Augustine, *Serm.* clxi. [clxxii. in Append.], "Thomas being a holy, believing, and righteous man, carefully inquired into all these points, not as having any doubt himself, but to do away with the slightest suspicion of unbelief. For it would have sufficed for his own faith to have seen Him whom he knew. But it was for us that he brought it about that he touched Him whom he beheld. So that we might perchance say that our eyes were deceived, but we could not say that our hands had missed their mark. For we might have some doubt as to what we see in the dazzling glory of the resurrection, but we can have no doubt as to what we touch."

But it may be urged, Christ said, "*See My hands.*" He did not say, Touch My hands. "Thomas therefore saw, but did not touch them." I answer, By seeing is meant, you may see by your very touch—may know assuredly that I who was crucified have risen—the very same person. "The sight," says S. Augustine (*in loc.*), "is a kind of general sense, and the noblest of all," and is here taken for any sense, even that of touch. See notes on Ex. xx. 10.

2. But it is said, "The glorified Body of Christ is subtile, and cannot be touched." S. Cyril, Chrysostom, Leontius, Theophylact say that it was by divine ordering here touched by Thomas, to furnish proof of the resurrection. For this kind of resistance, which exists in a body (wherewith one body resists another, and is therefore

capable of being touched) which is the property of bulk, is in the power of Christ and the Blessed, so as to remain, or be taken away by God, as they wish. And so also as regards their visibility, so that Christ was seen when He wished it, and not seen when He did not wish it. See notes on Luke ult. ver. 39.

This finger of St. Thomas is said to be preserved, with many other relics, in the Church of Santa Croce at Rome.

From Christ's own words, "Thrust thy hand into My side," it appears that this wound was very large, and Thomas, astonished that this wound was inflicted for him, exclaimed "*My Lord and my God.*" Many Saints, as S. Bernard, S. Francis, and others, have longed to enter through that wound into the heart of Christ. See S. Bernard, *Serm.* lxii. *in Cant.*

Ver. 28.—*Thomas answered and said unto Him, My Lord and my God.* This was after he had fully ascertained that it was indeed Christ Himself, who had received these wounds on the cross, and who was now alive again. See Tertullian, *de Anima*, cap. xxviii.; S. Ambrose, *in Ps.* xliii. (xliv.); S. Hilary, *de Trinit. Lib.* iii.; S. Cyril, xii. 58; S. Gregory, *Hom.* xxvi.

My Lord and my God. That is, Thou art my Lord and my God. Thus showing that He was Very and true God by nature. Thomas here humbly and penitently confesses and condemns his former incredulity, with great profession of faith, hope, penitence, and love. By the word "Lord" he confesses Christ's human nature, by the word "God" His divine nature. "I," he would say, "because I believed not that thou wast God, did not believe that Thou hadst risen. But now I both believe that Thou art God, and that by the power of Thy Godhead Thou didst raise Thy Body to life again." So St. Hilary (*Lib.* vii. *de Trinit.*), and S. Ambrose (*in Ps.* xliii.), who also adds that the word "Lord" signifies that Christ is our Redeemer as having purchased us by His Blood, and thus becoming our Lord by the right of purchase and redemption. By these words, Suarez says that Thomas offered Christ the adoration of *Latria*. As S. Augustine said, "He saw and touched the man," &c. (see above on ver. 27). Consequently the fifth Œcumenical Council (*in Constit.*

Vigilii Papæ) anathematise Theodore of Mopsuestia, who maintained that these words were not a confession of Christ's Godhead, but merely an expression of astonishment. Note the words, "My Lord," &c. For though Christ is the Lord and God of all, yet He is especially mine, having as the good Shepherd sought me, as a sheep that was lost, and I love and venerate Him in return from my inmost soul, as specially my Lord and my God. Thou, O Jesus, art my God and my Lord, because by these Thy wounds, which I have now touched, and know to be most real, Thou hast procured and obtained for me that faith with which I believe that Thou hast really risen, and this hope of obtaining grace and glory through the merit of Thy wounds, and such fervent charity as to love Thee most ardently as my God and Lord, and to offer and devote myself entirely to Thee as Thy servant for ever, so as henceforth to wish to do nothing, but that which pleases, lauds, and glorifies Thee. Would that I could lay open and breathe forth this my heartfelt feeling to the whole world! Would that I could proclaim and set forth to all the world this my faith, hope, and love towards Thee! Thus S. Francis frequently used to say, "My God and my all;" and the Royal Prophet, "What have I in heaven but Thee," &c., Ps. lxxiii. 24.

Ver. 29.—*Jesus saith unto him, Because thou hast seen Me* (that is, touched and thus surely known), *thou hast believed. Blessed are they who have not seen, and yet have believed.* Because there "faith has greater merit, where human reason does not afford a test," says S. Gregory. He used the past tense, because many had already believed, but does not exclude the present and the future. They both are, and will be blessed, who believe in Me, without seeing. S. Augustine (*in loc.*) adds that they who will believe, did already believe in God's foreknowledge and predestination. But this remark is more subtle and acute than solid.

Hence S. Gregory (*Hom.* xxvi.), S. Hilary (*de Trinit. lib.* xii.), and S. Augustine (*in loc.*), say that Thomas saw one thing and believed another: he saw that Christ had risen, he believed that He was God, and consequently had raised Himself. By touching My human

nature which has been raised (Christ would say) thou hast believed My Godhead which lay hid within, and which raised it up. For the resurrection of Christ had confirmed all His teachings, one of which was that He was the Messiah the Son of God, who would die on the cross for the salvation of men, and on the third day rise again. All which Thomas believed. Again, that which comes under our senses, which we see and touch, we can believe on divine authority, but for another formal reason. We see a thing because we behold it with our eyes, but we believe it because God has revealed it, especially if our senses can err, or if the matter involve anything which is not seen, as was the case with the resurrection of Christ, which was already past, for Thomas here doubted and was convinced of Christ's resurrection.

Thou wilt reply, that S. Augustine says, *Tract* xl. (on S. John), Faith is believing what thou seest not. I answer, This is true in the sense that the chief material objects of faith are such as cannot be seen. But the formal object of faith, that is to say, divine revelation, is always of such a kind, that is to say invisible. And therefore Thomas, so far as he beheld Christ, did not formally believe it. But because he saw and heard Christ, when raised, assert the same thing, he believed God, who by the mouth of Christ and the Apostles, stated and revealed to him that it was no phantom in the form of Christ (as he had before supposed), but Christ Himself who had really risen and appeared to the Apostles. Just as we say, "Because thou hast seen miracles, because thou hast heard the Gospel preached, *therefore* thou hast believed." The word *therefore* does not signify the reason or the formal cause of belief (for that is only the Divine Revelation), but only the predisposing cause which moves us to believe.

But thirdly, the words can be explained as signifying merely assent, and not properly faith. Just as we believe the things we see and know. So Toletus. Hear S. Gregory: "He touched the man, and confessed Him to be God;" and Theophylact, "He who before was unbelieving, showed himself, after he had touched His side, to be an excellent theologian, in asserting the twofold nature, and the

one Person of Christ. For by calling Him Lord he confessed His human nature, and by calling Him God he confessed the divine Nature in one and the same Person."

Ver. 30.—*And many other signs truly did Jesus in the presence of His disciples, which are not written in this book.* Both through His whole life, and specially after His resurrection (say S. Chrysostom and Theophylact). These latter in the presence of the Apostles only, the others before all the people. Besides these signs which I have just recorded, others were wrought to confirm the truth of the resurrection. And these I have omitted (says S. John) for brevity's sake, and because many of them are recorded by the other evangelists. So S. Thomas, Lyranus, Cajetan, Ribera, Toletus, and others.

S. John seems here to finish his Gospel, as S. Augustine says. The next chapter relates to the mysteries of the Church, and the primacy of S. Peter, to show how rapidly the disciples multiplied, over whom S. Peter was placed as Vicar. Jansenius considers, most improbably, that S. John added some things here, which subsequently occurred to him. But it would seem that the Holy Spirit, and John too, added them for an express purpose, and not merely from memory.

Ver. 31.—*But these are written, that ye may believe that Jesus is the Christ* (the long-promised Messiah), *the Son of God: and that believing ye might have life* (of grace here and glory hereafter) *through His name*, that is, through the merits and satisfaction of Christ, which are applied to us through the sacraments on our faith and obedience. We must therefore believe—(1.) That He is the Saviour of the world. (2.) The long-expected Messiah. (3.) That He is God the Son of God. (4.) That He will give eternal life to those who believe in, and obey Him. "For," as S. Gregory says, "He truly believes, who sets forth his belief in his life."

CHAPTER XXI.

1 *Christ appearing again to His disciples, was known of them by the great draught of fishes.* 12 *He dineth with them:* 15 *earnestly commandeth Peter to feed His lambs and sheep:* 18 *foretelleth him of His death:* 22 *rebuketh his curiosity touching John.* 25 *The conclusion.*

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him* (for he was naked), and did cast himself into the sea.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following: which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Ver. 1.—*After these things*, &c. From this it appears that Peter and the other Apostles had gone from Judea into Galilee, as Christ had bidden them (*S. Matt.* xxiii. 10). For this appearance of Christ took place in Galilee, when He, being about to go into heaven, in order that He might provide for the government of the faithful, appointed Peter to be the Head of the Church, and His Vicar upon earth. This is why S. John subjoins these things, and so concludes his Gospel.

Ver. 2.—*He manifested Himself thus*, &c. Christ wished a larger number, and the more honourable of His disciples, to be gathered together, in order that His manifestation might be so much the more glorious, and that before them as princes He might declare Peter to be His Vicar on earth, that so the Apostles and the rest of the faithful might acknowledge him to be such.

Ver. 3.—*Simon Peter saith unto them*, &c. Different writers give

different reasons for this fishing. S. Chrysostom says, "Because the Lord was not always with them, neither had any (ministry) been committed to them, they employed themselves in fishing." S. Gregory (*Hom.* 24.) says, "An employment which was without sin before their conversion was blameless after their conversion. Therefore Peter returned to his fishing, but Matthew did not return to his receipt of custom. For there are many employments which it is impossible, or scarcely possible, to follow without sin. To such a man must not return after he is converted." Let us add, that this fishing took place before Pentecost and the descent of the Holy Ghost, by whom they were bidden to preach the Gospel. Wherefore, because the Apostles had nothing to occupy them at this time in the way of preaching, and they were at once poor and fishermen, they properly went back to their fishing in order to supply themselves with sustenance. But after the advent of the Holy Spirit we do not read that they employed themselves in fishing, for they were wholly occupied in preaching the Gospel, and in guiding the faithful in the way of all perfection. Whilst the faithful, being studious of evangelical poverty, brought all their property to the feet of the Apostles, that they might distribute it amongst themselves and the rest of the believers. At any time, however, of necessity or want, they might lawfully have returned to their fishing, just as Paul returned to his tent-making that he might not be burdensome to others for his livelihood. For this indeed is a matter of greater perfection, and therefore an evangelical counsel, that one should preach the Gospel free of charge (to the hearers), and provide for his own sustenance by the labour of his hands. Lastly, the disciples went a-fishing to avoid idleness, and as a relaxation. Cassian relates the following story concerning a certain hunter who went to visit S. John, whom he found employed in gently stroking a partridge. Being surprised at this sight, S. John asked him, "What is that in your hand?" "A bow," he replied. "Why do you not keep it always bent?" He answered, "It would be inexpedient to do so, lest by the continual curvature the strength of the bow should be destroyed, and it should come to pass that when I am shooting

a strong arrow at some quarry, the stiffness of the bow being lost through its constant tension, it should not be able to discharge a powerful shaft." "In like manner," replied the Blessed John, "let not this brief relaxation of my mind offend you, O my young friend; for unless I afforded some moderate relief to its excessive tension it would lose its vigour, and would not be able to obey when need should call upon it to make some strenuous effort."

Night: For night is the most suitable time for fishing. For during the day the fish hide themselves in the depths of the sea.

Mystically, Theophylact says, *by night*, that is, before the presence of Christ the Sun, the prophets caught nothing, because although they attempted to correct but a single nation, it was continually falling into idolatry.

They took nothing: because they were fishing without Jesus, that they might learn that all their success in fishing for souls depended wholly upon Christ, and therefore that they ought to seek for success from Him, according to the words of the Psalmist, "Except the Lord build the house, their labour is but lost that build it."

Ver. 4.—*When the morning was come*, &c. To show that this capture of fish was the result of His grace, not of their own industry. For (naturally) in the morning fish flee away from the light and the noise into the depths of the sea.

They knew not. Because He appeared to them in another form, as He did to the Magdalene (*cap.* xx. 14). In sooth Christ desired to be recognised rather by the miraculous draught of the fish than by His (human) form; for this was more befitting incarnate God.

Mystically: S. Gregory says, "The sea signifies this present world, which, in the tumults of affairs and the corruptible waves of life, dashes against itself. But the solidity of the shore signifies the perpetuity of the everlasting rest. The disciples therefore as yet were engaged in the waves of this mortal life. But the Lord was now standing on the shore, towards which Peter, to whom the Church was specially committed, draws the fishes, showing to the faithful the stability of eternal peace. This he did by his preaching and his epistles. This he does still by daily signs and miracles.

Ver. 5.—*Jesus therefore*, &c. As though He said, O fishermen, have ye any fish to sell Me? For Christ here appeared to His disciples in an unknown form, like a grave merchantman, wishing to purchase fish. So S. Chrysostom. Wherefore He addresses them as boys (*pueros*), as though they were labourers. Or "little boys" (παιδια), addressing them as His children out of love.

Any meat: Greek προσφάγιον, Vulgate *pulmentarium*, meaning any food which is eaten with bread, as we use seasoning. Also by this word *pulmentarium* Christ meant *fish*. For, as Plutarch says, although there are many sorts of seasoning, fish is especially so called, because by the nutriment which it affords, and the facility with which it can be cooked, it surpasses other kinds. Also because most of the ancients, indeed all men before the Deluge, as I have shown upon Gen. ix., fed not upon flesh, but upon fish.

Ver. 6.—*He saith unto them*, &c. For indeed Jesus by His hidden power had collected this multitude of fishes on the right side of the boat, and so the Apostles who had been fishing all night at the left side had taken nothing. From thence we learn, *moraliter*, that we often toil and labour in vain because we fish at the left side without Jesus, instead of at the right with Jesus.

Hearken now to S. Augustine (*Tract.* 122): "In the capture of the fish is set forth a sacrament of the Church, to wit, what shall be at the last resurrection: to set forth which it is signified that it is as it were the end of a book, which should be, as it were, the proëmium of a narrative which is to follow. And the seven disciples by their number signify the end of time. For all time is included in seven days. The shore signifies the end of the world, for it is the boundary of the sea. And as the Church, such as it shall be at the end of the world, is here meant, so by another fishing is signified the Church such as it is now. Therefore on that occasion Jesus did not stand upon the shore, but went up into the ship. Then the nets were not cast at the right side, in order not to denote the good only; nor yet at the left, not to denote the bad only: but indifferently on both sides, to signify that the good were mingled with the bad. But now the net is cast on the right side, to signify the good only, who

are reserved for the resurrection of life. And they will appear on the shore, that is, in the end of the world when they arise. For the Church possesses them at the end of this life in the sleep of peace, lying hid as it were in the deep, until the net shall come to the shore. And what was signified in the first fishing by the two ships in this place is figured by the 153, namely the elect of the two dispensations, the circumcision and the uncircumcision."

They cast therefore, &c. Behold the reward and fruit of ready obedience, and that obedience to one unknown, and as it seemed, a stranger. But Christ had inwardly inclined their hearts to do this. This multitude of fishes mystically represents the multitude of the faithful which Peter and the Apostles afterwards caught by the net of evangelical preaching, and converted to Christ. So SS. Augustine, Gregory, Chrysostom, &c.

Ver. 7.—*Therefore that disciple*, &c. You will ask, how was it that John was the first to recognise Christ? Cyril attributes it to the keenness of his intellect. So does S. Chrysostom. Peter, he says, was the more fervent, but John had more sagacity, and therefore was the first to recognise Christ. But I reply that whilst Peter was occupied in drawing up the net full of great fishes, John more carefully looked at Jesus, and Jesus first presented His appearance to S. John, because He most chiefly loved him, and because he was most pure. Wherefore S. Jerome rightly says (*Epist. ad Pammach.*), "First is John's virginity to recognise the virgin form of Christ. 'Blessed are the pure in heart, for they shall see God.'"

Mystically: the more familiar and intimate any one is with God by prayer, the more does he perceive, penetrate, contemplate, and admire God, and the attributes of God. In fine, as John because of his virginity was dear to Christ, so also he himself wonderfully loves those who are chaste and virgins. Hear what the Abbot Adelred writes in his life of King Edward the Confessor. "S. Edward never denied the petition of any one who asked in the name of S. John, for him after the Prince of the Apostles he chiefly loved. Once it happened that in the absence of the chamberlain a certain

foreigner importunately asked the king for alms in the name of S. John. So the king gave him a precious ring, because he had nothing else at hand. After this it happened that two Englishmen went to Jerusalem to worship the tomb of the Saviour. One day it came to pass that they missed the high road, and were wandering out of the way when the sun went down, and all was dark. Not knowing what to do, or whither to turn, a certain venerable old man appeared to them, and led them to the city. There they were hospitably entertained; a table was spread, and their weary limbs were refreshed with sleep. When the morning was come, as they went out of the city, the old man said to them, 'My brethren, doubt not that you will return to your own country in the greatest prosperity, for God will make your way prosperous. And for love of your king I will keep my eyes upon you in all the way by which ye go. I am John, the Apostle of Christ, who entertain the utmost love for your king because of the merit of his chastity. Take back to him this ring which he once gave me in the habit of a pilgrim. Tell him that the day of his departure draws nigh. Within six months I will visit him, that with me he may follow the Lamb whithersoever He goeth.' When he had said thus he disappeared." For this reason those who love virginity and purity are wont to ask S. John to be their patron, and to invoke his aid, especially when they are troubled with assaults of the flesh: and they experience his help. To give a single example out of many: S. Colette, a virgin of wonderful austerity and sanctity, the reformer of the Order of S. Clare, that she might keep her virginity spotless, chose S. John as her patron. And not in vain: for S. John appeared to her, and by a golden ring betrothed her as a virgin spouse to himself.

When Simon Peter heard, &c., *he girt*, &c. Greek τὸν ἐπενδύτην διεξώσατο, *he put on his tunic over his clothes.* Whence it is plain that he was not before wholly naked, but only, after the fashion of workmen, stripped of his outer garment.

And cast himself into the sea: either swimming, as Chrysostom and others think, or by wading through the sea, as Bede and Maldonatus say. For the shore was near. Peter being the more fervent

came to Christ more promptly than the others. It is improbable that Peter upon this occasion walked upon the waters. For this would have been rash, since Christ did not now bid him do it.

Two hundred cubits: Mystically, Bede says, by the 200 cubits is expressed the twofold power of charity. For by love of God and our neighbour we draw nigh to Christ.

Ver. 10.—*As soon as they were come to land*, &c. Here was another miracle of Christ, that He for His disciples suddenly coming to Him cooked fish, and prepared a dinner. Cyril thinks that this fish had been speedily drawn from the depths of the sea. But Chrysostom thinks that it had been created out of nothing. With greater probability, Leontius and others say that Christ produced the fish, the coals, the fire, and the bread out of the atmosphere, or some other substance, as He did the loaves when He multiplied them. Christ did this to show (1.) that the great draught of fishes was His own work, and that it was He who had collected all those fishes at the right side of the ship. (2.) That He had no need of them for Himself, but had done it for the sake of His Apostles. Mystically, saith Bede, out of S. Augustine: The broiled fish is Christ in His Passion. He Himself deigned to lie hid in the waters of our human nature. He willed to be taken with the hook of a death like ours. And He who was made a fish in His Humanity, became the Bread that feeds us by His Divinity.

Ver. 11.—*Jesus saith . . . bring of the fish*, &c. This He did that they all might perceive the multitude of the fish and the greatness of the miracle.

Mystically, S. Augustine (*Tract.* 123) says, "The broiled fish is Christ in His Passion. He is the Bread which came down from heaven. With Him the Church is incorporated for the attainment of everlasting bliss, according as it is said, *Bring of the fish which ye have taken*, that all we who have this hope through that seven-fold number of disciples, by which the whole company of the faithful is figured, might know that we have a share in so great a sacrament, and are partakers of the same blessedness."

Simon Peter went up, i.e. into the ship, &c. Peter is mentioned

as the leader of the rest. For he could not have drawn the net laden with so many great fishes (to land) by himself. Though indeed S. Gregory and Rupertus think that he did do this alone, though not by his own strength, but by Divine assistance. And thereby Peter's Primacy is intimated. For he is the first to call his companions to fish. He first came to Christ. He was the first also to draw up the net, that it might be signified that all fishes, that is to say, all the faithful, ought to be drawn and ruled by Peter. John therefore was the more beloved, but Peter the more honoured by Christ, and by Him set over the rest. So subjects (spiritual) are now and again more holy than their rulers, but rulers are more exalted, and more eminent in authority than their subjects.

Fishes, an hundred and fifty and three: Why were there exactly one hundred and fifty-three? S. Jerome gives (in Ezek. xlvii. 9) the literal reason; because there are just that number of different kinds of fish. This is what he says, "Those who have written about animated nature say that there are an hundred and fifty-three kinds of fish. One of each of these kinds was caught by the Apostle, and more remained uncaught. For noble and ignoble, rich and poor, all sorts and conditions of men, are drawn out of the sea of this world to salvation." You must, however, understand the matter thus, that only the chief *genera* of fishes are included in this number, for, speaking strictly, there are many more kinds. Therefore by this number, or symbol, Christ signified that all nations were to be gathered up into the net of the Church, whose head and prince is Peter, and his successors, the Roman Pontiffs.

Symbolically, Cyril says the number one hundred signifies the fulness of the Gentiles which was about to enter into the net of Peter and the Church: the fifty signifies the smaller number of the Jews, who would be saved: the three represents the mystery of the Blessed Trinity, by the faith and worship of Whom both Jews and Gentiles are gathered together and saved. But S. Augustine (*Tract.* 122) says, "This number is made up of three times fifty plus three, because of the mystery of the Trinity. The fiftieth was the year of

Jubilee in which all the people rested from all their labours. The year of Jubilee represented the state of Gospel grace.

More particularly and plainly Rupertus and Maldonatus explain thus. By those three numbers is signified the three-fold race of men who are saved. The hundred denotes those who are married, for these are the most numerous. The fifty denotes the widows and the continent, for these are fewer in number. The three denotes virgins, the fewest of all.

And although there were so many, &c. Chrysostom says that in this miracle three miracles were included, by which Christ proved His resurrection and omnipotence. The first was in the taking of the fish. The second, in the production of His own fish, the bread, and the burning coals. The third, in the integrity of the net, which signifies the unity and integrity of the Church, which cannot be broken, or rent by any schism. For they who make a schism separate themselves *ipso facto* from the Church, and consequently leave the Church to its own unity and integrity.

Jesus saith unto them, Come and dine. It is probable that some of the fish which the Apostles caught were placed by Christ's command upon the red-hot coals, when He said, *Bring of the fish which ye have now caught.*

Observe also that it is probable that Christ upon this occasion dined with His disciples, a thing which He had been accustomed to do, in order to confirm the truth of His resurrection.

Anagogically, S. Cyril says, In like manner after the labours of this life, by which we fish souls for God, Christ will prepare a heavenly dinner, in which we shall eternally feast with Him in Divine delights, according as it is written, That ye may eat and drink at My table in My kingdom (Luke xxii. 30).

And none of them that sat at meat: Gr. μαθητων, i.e. *of His disciples.* Whence Jansen thinks we ought to read *discentium, disciples*, instead of *discumbentium, those who sat at meat:* but the Roman copies read *discum.*, which seems more suitable to the context.

Durst ask Him, &c. Because, as Chrysostom observes (*Hom.* 86), Christ was not, as yet, presenting Himself to them in His own

proper appearance and form, but in one more august, from which they were hesitating whether it were really Jesus Himself, and were wishing to ask Him, *Who art Thou?* Yet from His features, from what He did and said, they recognised that it was Jesus Himself, so that at length they could no longer doubt. Wherefore, partly from reverence for Christ, and partly from the confidence of their recognition, they dared not to ask Him.

Less happily, S. Augustine interprets the expression *to ask* by *to doubt.* For these differ as effect and cause.

Ver. 13.—*And Jesus came and took bread*, &c. That is, when the disciples by the command of Jesus had sat down at the table, He also came, and sat down with them.

Ver. 14.—*This is now the third time*, &c. That is to say, reckoning those appearances which took place when several of the Apostles were present, for of such only S. John here makes mention. For of such this was the third. Otherwise, if we enumerate all the other appearances of which the other Evangelists make mention, this was the seventh in order, as I have shown on Matt. xxviii. 10, where I have enumerated them all in order.

Ver. 15.—*When therefore they had dined, Jesus saith to Simon Peter—"Simon, son of Jonas, lovest thou Me more than these?"* When Christ was about to go away into heaven, He here appoints Peter His vicar upon earth, and creates him Chief Pontiff, that the one church might be ruled by one shepherd. Christ had promised the same thing to Peter—Matt. xvi. 18—but in this place He confers the gift, and constitutes him prince and ruler of the whole Church, lest any one, on account of Peter's threefold denial, should say that Christ had changed His decree concerning him. So Cyril. Mystically, Alcuin here says the Hebrew Simon means—obedient. John is grace. Peter is thus spoken of as obeying the grace of God; because, indeed, he embraces Him with a burning love—the effect, not of human merit, but of a Divine gift.

Lovest thou Me more than these? First, because this office of feeding and ruling all the faithful which I design to confer upon thee demands the very greatest love of Christ and of the faithful.

"Love," says S. Augustine, "is asked, and labour is commanded, because where love is there is no labour."

Secondly, that Christ may show how greatly He loved His sheep, forasmuch as He was unwilling to entrust them to any but to one who loved Himself, and consequently His sheep, with a supreme love. Thus S. Chrysostom, *Hom.* 87, "That which especially gains for us the divine favour is the care of our neighbour. Now the Lord, passing over the others, speaks to Peter concerning such things, for he was the chief of the Apostles, and the mouth of the disciples, and the head of the college. Whence also He commits to him precedence over his brethren, as much as to say, The life which thou saidst thou wouldst lay down for Me, this give for My sheep.

Thirdly, because Peter, a little before, had thrice denied Christ, and this triple denial had been forgiven him on his repentance by Christ; hence He rightly demands greater love from him on whom He had bestowed greater indulgence. "For to whom little is forgiven, the same loveth little:" Luke vii. 47. So Cyril.

Moreover, Jesus asks, though He knew that Peter loved Him more than they all, says S. Augustine, for although John loved Jesus more tenderly, yet Peter loved Him with a stronger and more ardent love, as is plain from all his deeds and words about Jesus. Thus parents love their little children with a tender love, but those who are youths, or grown up, with a stronger and more solid love; whence also they give greater gifts to them than to the little ones. Listen to S. Augustine (*Serm. on the Passion*): "When the Lord died, Peter feared and denied; the risen Lord rekindled his love, drove away his fear. He denied fearing to die—when the Lord had risen again why should he fear? Since in Him he found death had died."

He saith unto Him, Yea, Lord, Thou knowest that I love Thee. "Hence it is plain," says S. Augustine, "'*amo*' and '*diligo*' here signify the same thing, although in Latin *amo* means more than *diligo*. Peter does not dare to say, I love Thee more than the others do, but I love Thee; both because he did not know the

hearts of the others—secondly, because his fall had made him more modest and cautious. For he had put himself before the others when he said, 'Lord, although all should be offended in Thee, yet will I never be offended,' and yet a little afterwards he fell more shamefully than the others, and denied Christ, which they did not. *He saith unto him*, '*Feed My lambs.*' *Feed*, like as a shepherd feeds sheep by leading them to pasture, and by feeding them, rules and guides them that they may not stray from the flock, nor approach noxious pastures, nor be seized by the wolf. Hence to *feed* in Scripture signifies to *rule*, and *kings* are called *shepherds*, because, if they would rightly rule their subjects, they ought to do what shepherds do when they feed their sheep. Whence—Psalm xxiii. 1—where the Vulgate has 'the Lord rules me,' the Hebrew is '*Adonai roi*,' i.e. *the Lord is my shepherd*, or *feedeth me.* Wherefore it goes on, 'He maketh me to lie down in green pastures.' Thus David, from a keeper of sheep, was made by God a king of men—to *feed*, *i.e.* to *rule*, Jacob His servant, and Israel His inheritance. (Ps. lxxviii. 71.) Thus Cyrus is called a *shepherd*, *i.e.* a prince and king appointed by God—Is xliv. 28—that saith of Cyrus, 'He is my shepherd.' And Ps. ii. 9, 'Thou shalt rule them with a rod of iron.' Hebrew *Tirem*, i.e. *thou shalt feed them.* And generally speaking, the Hebrew *raa*, the Greek ποίμαινω, and the Latin *pasco*, signify '*to rule*,' as may be seen from Mic. v. 2; Act. xx. 28; Rev. ii. 7, and xii. 5, xix. 15. Thus Homer calls the Grecian king Agamemnon ποίμενα λαῶν—*i.e.* a shepherd of the people."

My lambs. Christ, as the first Shepherd of the sheep, calls here His faithful people at one time sheep, at another, more tenderly, lambs. And that—Firstly, because of the newness of their life, for being regenerate by Baptism they are made as it were young lambs of God. Secondly, because of their lamblike innocence, which by baptism they have obtained, and also on account of their following Christ, who was called by John the Baptist, "the Lamb of God who taketh away the sins of the world." Therefore the word *sheep* signifies that Christ is the Shepherd of Christians; the word—*lambs*—signifies that Christ is their Father, yea indeed their Mother,

forasmuch as they are those whom He hath by baptism begotten unto God, and adopted as His own children. Jansen says *lambs* and *sheep*, are the same. Whence the Æthiopic version, instead of *lambs*, has *sheep*, repeating *sheep* thrice. Theophylact adds that they are called *lambs* in order that the very name might indicate those recently converted, and who were tenderer in the faith, of whom there was about to be a great multitude, when the Apostles began to preach. And because these would require greater care, and must be brought up and nourished with greater labour, therefore the Lord saith twice (according to the Vulgate), "feed My lambs," that by this repetition He might show that He wished Peter to bestow the very greatest care upon them: but those who were stronger in the faith He calls *sheep*. Again, by *lambs* He understands simple, faithful souls; by *sheep*—teachers, pastors, bishops, and apostles, who are, as it were, mothers of the faithful. Thus Bellarmine.

From this place then it is plain that S. Peter and his successor, the Roman Pontiff, is the head and prince of the Church, and that all the faithful, even bishops, patriarchs, and apostles, are subject to him, and ought by him to be fed and ruled. We gather this, first because Christ here interrogates Peter only, and this thrice, as the chief and mouth of the Apostles. So SS. Chrysostom, Theophylact, Euthymius. Moreover Christ here tacitly signifies that Peter loved Him more than the other Apostles, and therefore that he was worthy to succeed Him in the love and care of the flock—that is, of the Church and the faithful. For that power which is not founded upon love comes to naught.

Secondly—this is plain from the word *feed*, i.e. *rule*, as I have shown, and from the terms *lambs* and *sheep*, for by these words Christ signifies all the members of the Church as it were subject to Himself, the chief Shepherd, for He excepts no one. They therefore who are the sheep of Christ, are likewise the sheep of Peter, for Christ here commits them to him, to be fed and ruled. They therefore who are not Peter's sheep—namely, heretics—neither are they the sheep of Christ. So all the other Apostles, forasmuch as they were Christ's sheep, so likewise are they also Peter's sheep.

From whence it was Peter's right to direct them, to compose their differences, and to govern them in all things. For Christ instituted the most excellent government in His Church, that is the monarchic, both that there might be one Church, and that occasions of schism might be cut off, as S. Cyprian teaches in his book on the unity of the Church. "The primacy," he says, "is given to Peter, to show that there is one Church of Christ and one chief See;" and S. Jerome says, "Among twelve, one is chosen, that unity might be preserved." Hear also S. Leontius (*Ser.* 3, *de Assum.*): "From the whole world, one Peter is chosen, who is set over the Church, called out of all nations, and over all the Apostles, and all the Fathers of the Church, that although there be in the people of God many priests and many pastors, still Peter may rightly rule all whom Christ also rules in the chief place. A great and wonderful association in His own power, beloved brethren, the Divine condescension gave to this man, and if He wished that anything should be common with him to the other princes of the church, He only gave through him that which He denied not to the rest."

Hear likewise S. Bernard (*L.* 3, *de Consid. to Pope Eugen: towards the end*): "They," *i.e.* bishops, "have each their own flocks assigned to them, to thee all have been entrusted,—one shepherd for one flock; nor art thou only the one shepherd of all the sheep, but of all the shepherds. Do you ask how I prove this?—from the word of the Lord: for to whom were absolutely and without distinction all the sheep—I say not merely of Bishops, but of Apostles, committed? 'If thou lovest Me, O Peter, feed My sheep;' which?—the people of this or that city or region or kingdom? '*My sheep*,' He saith: to what man is it not plain that He did not indicate some only, but assigned all? Nothing is excepted where no distinction is made;" and (*III. Cap. Solit. De Major. et Obed.*) he says, "Now to us the sheep of Christ were committed through Blessed Peter, as the Lord saith, 'Feed my sheep,' making no distinction between these sheep and others, that He might show that that sheep-fold which did not recognise Peter and his successors as pastors and masters, did not belong to Him." See what has

been said on S. Matt. xvi.; see also Bellarmine, who teaches that Christ, by this precept which He gave to Peter, saying, "Feed My sheep," at the same time founded the Popedom as the Ecclesiastical Head, and gave it to S. Peter and his successors the Bishops of Rome. In chap. xiv. *de Pont.*, he proves that these words were spoken by Christ to Peter only. In chap. xv. he proves that the word—*feed*—signifies *government* and *power of ruling*. In chap. xvi. that *sheep* signify all the faithful, even the Apostles, and the whole Church: all which things Calvin, Luther, and the heretics deny.

From this passage theologians generally, and especially Suarez on *Indulgences*, show that the power of granting Indulgences was given by Christ to Peter and the Pontiffs who succeed him. For under that word—*feed*—is included every act of jurisdiction which may pertain to shutting or opening the kingdom of heaven, that so the gift may be equal to the promise; but the remission of penalties by means of *Indulgences* is one of the acts by which the kingdom of heaven is opened; it therefore is also comprehended under the general charge of feeding the sheep of Christ.

Ver. 16.—*He saith to him the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee.* Hear S. Chrysostom: "Again he dreads the former things, lest perchance, thinking himself to love, he should be corrected if he did not love, like as before he was corrected for thinking himself strong, and therefore he takes refuge in Christ Himself."

He saith unto him the second time, Feed My lambs. Thus the Arabic has it. But the Greek and Syriac instead of *lambs* have *sheep*, but it is very probable that the Vulgate, together with the Arabic, read the Greek προβατία inserting *iota*, i.e. *little sheep*, or *lambs:* because the shepherd's chief care must be for them; and therefore Christ repeats and doubles His injunction concerning them.

As S. Augustine says, "Let it be love's office to feed the Lord's flock, like as it was the mark of fear to deny the Shepherd." Hence S. Gregory (1 *Part. Pastor. c.* v.) says, "He who is strong in virtue and refuses to feed the flock of God is proved not to love his Pastor."

Ver. 17.—*He saith unto him the third time, Simon, son of Jonas, lovest Thou Me? Peter was grieved because He said unto him the third time lovest thou Me, and he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. He saith unto him, Feed My sheep* (Syriac, *My lambs*). Why does Christ thrice ask Peter if he loved Him, and thrice repeat, *Feed My sheep?* I answer, the first reason is, that Peter, by a triple and constant profession of his singular love, might expiate and change his three-fold denial of Christ. So Cyril, Leontius, Theophylact, Bede, and S. Augustine, which last thus writes (*Tract.* 123): "For a threefold denial a threefold confession is rendered, that the tongue might not seem to serve love less than fear, and that impending death might not seem to elicit more speech than Present Life. Let it be the office of love to feed the Lord's flock, if it was the mark of fear to deny the Shepherd. If any feed Christ's sheep with this disposition, that they wish them to be their own sheep rather than His, they are proved to love not Christ but themselves, either from the desire of boasting, or ruling, or acquiring, not from the love of obeying, and helping, and pleasing God. Against such, therefore, the Word of Christ, many times enjoined, gives warning, and of them the Apostle complains that they seek their own, not the things which be of Jesus Christ. For to say, 'If thou lovest Me, feed My sheep,' what else is it but to say, If thou lovest Me, do not study to feed thyself, but My sheep; feed them as Mine, not as thine: seek My glory in them, not thine: My dominion, not thine own?" From hence let bishops learn to examine suspended priests and others a second and third time, concerning their amendment, that they may be safe in restoring them to their office.

The second cause is that Christ might show what a value He set upon His sheep, and how in the day of judgment He will examine bishops and pastors as to their care for, but especially as to their love for, the sheep. Wherefore S. Bernard (*Ser.* 18 *in Cant.*) inveighs against those who, though having little love, are ambitious of being set over others, and so lose themselves and others; or if they save those under them, lose themselves. "Thou, brother," he

says, "whose salvation is not yet strong, who as yet hast not love, or that so weak and like a reed as to yield to every blast, believe every spirit, be carried about with every wind of doctrine, thou, I say, who hast such an opinion of thine own self in what pertains to thine own self, by what madness, I ask, art thou ambitious to have the care of others, or even acquiesce in having it?"

Thirdly—that He may show that pastors ought to feed their sheep, as it were, in a threefold manner—viz., by the word of truth, by example of life, and by temporal assistance (*see S. Greg.*) And S. Bernard (*Ser. 2 on the Resurr.*) says, that *feed* was repeated by Christ thrice, in order that a pastor may feed his sheep by mind, by tongue, and by hand. "*Feed*," he says, "by mind, *feed* by mouth, *feed* by works. *Feed* by mental prayer, by verbal exhortation, by showing example." The same (*Ep.* 201) says, "*Feed* by word, *feed* by example, *feed* by the fruit of holy prayers." Hence that wonderful love and zeal for souls in S. Peter, as well as in S. John, who in his Gospel, and his Epistles, everywhere breathes love and Divine fire. A memorable instance of this was that young man who had been converted by S. John and committed to a certain bishop by whom he had been neglected, and so had become a chief of robbers, whom S. John, when an old man, brought back to repentance and a holy life. Eusebius (*L.* 3, *Hist. c.* 23) gives a full account of this matter from Clemens Alexandrinus. Also S. Chrysostom (*Ep.* 5, *to Theodorus, a lapsed person*).

Peter was grieved—because from the thrice-repeated question it seemed to him as if his love for Christ were suspected, or verily he was afraid that he had no part in the Passion; and like as he then denied, so now also he did not love Christ. So S. Chrysostom, &c. Whence the Lord consoles him in his grief, and says that Peter, from the love and example of Christ, should, like a true shepherd, be crucified for the sheep.

Feed My sheep, as Mine, not as thine; seek My glory in them, not thine; My profit, not thine. Hear S. Augustine: "Let us not therefore love ourselves but Him, and in feeding His sheep let us seek the things of Christ, not our own: he who loves him-

self, not God, does not really love himself; for he who is not able to live by himself, dies by loving himself: when He is loved from whom is life, by not loving himself a man the more loves himself, forasmuch as he loveth not himself in order that he may love Him by whom he liveth." Such a shepherd was S. Paul, the colleague of S. Peter, who said, "for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh" (Rom. ix. 3). Where S. Chrysostom says, "Broader than any sea, more vehement than any flame was this love, and no speech can worthily express it." In the first place, this *I myself* is emphatic. What does this *I myself* mean? Says S. Chrysostom, 'It is I who have been made a teacher of all, I who have collected offices and merits infinite, I who expect infinite crowns." And then some remarks intervening, he thus explains S. Paul's wish of anathema: "Willingly would I lose the kingdom of heaven, and be cut off from the hidden glory, considering that it would afford me the highest consolation if only I might no more hear Him reviled, with love of Whom I so greatly burn."

Ver. 18.—*Verily, verily, I say unto thee, when thou wast young*, &c., *whither thou wouldst not*, i.e. by thy natural will of sense, or feeling. For by the rational will Peter desired this above all things. S. Chrysostom says, Christ predicts his martyrdom, showing him in what way and how much he ought to love Christ and His sheep, even unto His cross.

When thou wast young: by this is shown, says S. Chrysostom, that Peter was neither a young, nor an old, but a perfect man. For such a one it behoved the Pontiff and prince of the Apostles to be, that his age might win him authority, and yet be apt and strong for apostolic labours.

The meaning is, When thou wast young, and hadst bodily strength, thou wast free, and didst rise from thy couch, and clothedst thyself, and walkedst at thine own pleasure whither thou wouldest; but when thou shalt be old, at the time when men seek rest and ease, thou shalt by no means rest, but shalt have harder labours. For they shall bind thee, and bring thee to

the cross, where thou shalt stretch forth thy hands, *i.e.* shalt be crucified.

Less correctly, therefore, Lyra explains *shall gird thee* to mean, Another shall bind thee with cords, not nail thee, to the cross. For the words, *shall gird*, refer not to the cross, but, as the Arabic and Syriac translate, to the loins of Peter, and to his hands and feet. *Another*, *i.e.* a lictor or a hangman, shall bind thy loins and thine arms, and carry thee as a criminal to the cross. Besides, S. Peter was not fastened to the cross with cords but with nails, as S. Chrysostom says expressly (*Hom. in Princ. Apost.*), "Rejoice, O Peter, who hast enjoyed the wood of the cross, and who wouldst not be crucified upright after the example of thy Master, but with thy head downwards, as it were ready for thy journey from earth to heaven. O blessed nails, which passed through those most holy limbs."

Admirably says S. Augustine, "That denier and lover, puffed up by presumption, cast down by denial, purified by tears, approved by confession, crowned by enduring, found such an end, that he died for perfect love of Christ's name, with Whom in his perverse precipitance he had promised to die. Made strong by His resurrection, he does what in his weakness he had rashly promised. And now he fears not the destruction of this life, because the Lord having arisen, had shown him the pattern of another life."

Ver. 19.—*This He spake, signifying*, &c. Peter therefore by his death upon the cross glorified God, and so his death was not shameful, as Nero and the Romans thought, but was for the honour and glory both of God and Peter. The first reason was because Peter was crucified for the truth of the Faith. And this was glorious.

2. He glorified God, because for God and His Son Jesus Christ, whom he preached, he suffered crucifixion. But what is more glorious than to die for God?

3. Because in the death of the cross he was like Christ, so that as he was like Him in his life and pontificate, he might also be like Him in his cross and death. As S. Chrysostom observes, Christ does not say, thou shalt *die*, but thou shalt *glorify*, because to suffer

for Christ is honour and glory. Hence the martyrdom of the cross is more honourable than other kinds of martyrdom, for which reason it was desired by many who were crucified. S. Maximus (*Serm.* 1, *de Natal. Apost.*) says, "Such was Peter, who when as a disciple of Christ he was brought to the cross, asked that he might be crucified upside down. He feared not the suffering, but he shrunk from equality with the Lord's cross, manifesting unto all men the power of his marvellous humility, and preserving amidst his torments the discipline of the mystery (of the cross)."

4. Because Peter, dying upon the cross for Christ, has from Him obtained great glory, as well in heaven as upon earth where he glorified God, who was, as it were, the origin and author of his glory. Hence the faithful throughout the world, even kings and princes, flock to Rome, that they may visit and venerate the place of Peter's crucifixion and burial, and his basilica in the Vatican, which is the wonder of the world. As S. Augustine says (*Serm.* 28, *de Sanct.*), "Now at the memory of the Fisherman the emperor bends his knees; there sparkle the gems of his diadem, where shine the benefits of the Fisherman." And S. Chrysostom says, "Even kings and governors, leaving all things, run to the sepulchres of the Fisherman and the Tent-maker. And at Constantinople our princes deem it a great favour if their bodies may be buried, not near the Apostles, but outside the porches (of their churches). And kings become the doorkeepers of fishermen.

Morally, learn from hence to glory with SS. Peter and Paul in the cross of our Lord Jesus Christ, and to congratulate thyself when Christ makes thee a partaker of it, and sends thee some little portion of His cross, whether by sickness, or persecution, or reproach, or by any other affliction. For by no other thing is God more glorified than by martyrdom and the cross, if they be borne patiently and joyfully. The cross therefore is the honour and glory of Christ and Christians, not their shame and disgrace.

And when He had thus said, &c. Observe, with Cyril, Chrysostom, Maldonatus, and others, that Christ here by His action signified to Peter the same thing which He had spoken in word. He therefore

rising, and going from the place to the dinner, invites Peter to follow Him, going before him on foot, and to signify that he was to follow Him as his lawfully appointed Vicar, in those things which He had already said to him, namely, in the pastoral care of His sheep, and the punishment of the cross. Therefore He saith to him, *Follow Me*, (1.) As in going, so also by succeeding Me in the government of the Church. Be thou therefore My successor as the Pastor and Ruler of My whole Church.

2. *Follow Me*, that as I have gone before thee to the cross, so do thou follow Me to the same. And let not the cross seem to thee too hard to undergo for Me, for I first endured it for thee. For thee and for the rest of the faithful I went before to it, and smoothed the way. For it behoves thee to follow Me, as well in thy life and pastoral office, as in death and the cross, that thou shouldest lay down thy life for the sheep, and be a guide to the rest of the faithful to the cross and martyrdom. Whence the Gloss says, "if the Shepherd has been sacrificed as a sheep, let not those who from sheep have become shepherds fear to be sacrificed." Hence when Peter was shut up in the Mamertine prison at Rome, the Christians were persuading him, and by their entreaties almost compelling him, to flee. To please them he did so. But outside the gate, which is now called the gate of S. Sebastian, Christ met him. Peter asked Him, Lord, whither goest Thou? The Lord answered him, I am going to Rome to be crucified a second time. Peter understood that Christ willed to be crucified, not in His own person, but in the person of Peter, His Vicar. Therefore he immediately returned to prison, and shortly afterwards underwent the death of the cross. The place where Christ thus met and conversed with Peter is still to be seen just outside Rome. It is adorned with a chapel, and is religiously visited, and is commonly known as *Domine, quo vadis?*

3. *Follow Me*, in the pastoral care, that thou mayest feed the faithful both by word and example, and especially by super-abounding charity.

Listen to Theophylact: in that He saith, *Follow Me*, He made him the Prelate of all the faithful. Lastly, He manifested His affec-

tion towards him. For we wish those who are more strictly bound to us to follow us.

Admirably saith S. Irenæus, "To follow the Saviour is to partake of salvation: to follow the light is to partake of light: now they who are in the light do not themselves illuminate the light, but are enlightened by it."

Vers. 20, 21.—*Peter, turning, saw that disciple*, &c. Peter, in obedience to Christ, was beginning to follow Him,—presently John also, and the rest of his companions followed. Peter then, being anxious about John and his companions, turned and looked back. Seeing them following, he omitted mention of the rest, and asked Christ what was to become of John, whether, namely, John was to follow Christ in the same way as himself, and to die upon a cross. Peter asked this, both because he loved John above the rest, and also because he knew that Christ loved him above the rest, and that he had reclined upon His breast at supper. He wondered that Christ should pass over this very dearly beloved John; and so he calls him to His remembrance. As though he said, "What will be the fate of Thy well-beloved John? Surely, as Thou didst prefer him to me at the supper, Thou mightest now rightly prefer him in the pastoral office, and subject me to him as a pastor. But since it has seemed good to Thee to do otherwise, at least I would desire to know what is to be the history of his life and death." Finally, the question was asked, because Peter here pays back, as it were, to John, the question which John at his instigation had asked at the last supper, when he asked Jesus who should betray Him? Peter asked Jesus concerning John, thinking that John desired to know what was to be his future lot, and yet did not dare to ask Christ. Listen to S. Chrysostom. "Because the Lord had foretold him great things, and had committed the whole world to him, and prophesied his martyrdom, and testified larger love, desiring also to receive John as his partner, he said, *But this man, what (of him?)* For Peter dearly loved John, and thinking that he wished to ask a question concerning himself, but did not dare, he undertook to ask for him."

From hence let prelates learn not to follow their own affections, nor

indulge their love, but to follow reason in all things, and to appoint such pastors only as they deem most meet for the pastoral office. Even so here Christ did not appoint John, although he was His most dearly beloved kinsman, to be His Vicar, and successor, and the Pontiff of the Church, but Peter.

Ver. 22.—*Jesus saith unto him, So I will him to tarry till I come, what to thee?* There is a threefold reading here. The first, the Greek, and from it the Syriac, Arabic and Ethiopic versions, *If I will him to tarry.* The second is, S. Jerome's (*lib.* 2, *cont. Jovin*) and others, *If so.* The third is the Latin, and especially the Roman, codices, *So I will him to tarry.* This is the reading of S. Augustine, Bede, Rupert, the Gloss, S. Thomas, Lyra, and others. George Trapezuntius endeavours, although a Greek, to defend this reading by many arguments. Cardinal Bessarion refutes him, and defends the first reading. It is in favour of the first reading that the Latin *si* is easily changed into *sic.* But the Greek ἐὰν could not easily be transformed into οὕτως. Again, the first reading gives a plain sense: thus, "If I will that John should remain in life, and not be crucified as I will thee to be, what is it to thee? Follow Me, and leave John to My care." For Christ wishes only to repress Peter's curiosity, that, intent upon himself alone, he should leave the care of John to Christ. So S. Cyril, &c.

The arguments in favour of the third reading are, 1. That the Roman edition, corrected by order of the Pope, as well as many MSS. and Latin interpreters, have it. 2. That according to it Christ gives more satisfaction to Peter's question. 3. That from it the disciples would more readily take up the opinion about John, that he was not to die. 4. Because Trapezuntius, who was an excellent Greek scholar, shows that the Greek particle ἐὰν and the Latin *si* have this force, that joined with the indicative mood they may be taken affirmatively, but with the subjunctive mood, hypothetically. For it is one thing to say, *if I love thee, I do not injure thee:* but another to say, *if I loved thee, I will not injure thee.* In the first proposition love is affirmed: in the second not, but the matter is put doubtfully. Since therefore the Evangelist here uses the indicative

mood, the proposition is affirmative. Moreover, says Trapezuntius, the Fathers in this place translated *sic*, *so*, instead of *si*, *if*, lest persons but slenderly acquainted with the Greek and Latin tongues should misunderstand the meaning of *si*, because of its double force. The Latin *si*, *if*, therefore, both here and in some other places, is affirmative, not doubtful. Thus Virgil (*Æn.* vi.) says, *If the fates call* (vocant) *thee*, that is, *when the fates call thee.* And in the same book, *If Orpheus could* (potuit) *call back the manes of his wife*, he affirms that he could.

Observe from the words, *So I will him to tarry till I come*, many have thought that John is not dead, but will come with Elias and Enoch to contend with Antichrist. Indeed the angel seems to assert this in the Apocalypse, saying to John, "Thou must prophesy again before the Gentiles." (*Rev.* x. ii.) So thought Hippolytus (*Tract. de Consummat. Sæculi*), Dorotheus, and Metaphrastes (*Life of S. John*), Damascene (*Orat. de Trans.*) The latter supports his opinion by Luke ix. 27: "There be some standing here which shall not taste of death until they see the kingdom of God." So, too, S. Ambrose understands the passage (*lib.* vii. *in Luc.*) Theophylact, Salmeron, and Barradi are all inclined to take the same view.

Others, again, whom S. Augustine refutes, think that S. John is alive within the tomb, because the earth above his sepulchre is said to quiver; and think that this is occasioned by S. John's breathing.

But I say it is far more like the truth, and to myself a matter of certainty, that S. John died a natural death.

This is the general tradition of the Fathers, as Irenæus, Tertullian, Eusebius, SS. Jerome, Augustine and Chrysostom, S. Ambrose, Bede and others. From whom Baronius gathers that S. John died A.D. 101, in the ninth year of Pope Clement, the second year of Trajan's reign, sixty-eight from Christ's crucifixion, and of his age the ninety-third. I say he died at Ephesus, and was buried near that city, and was succeeded in the bishopric of Ephesus by Onesimus, the disciple of S. Paul. The tradition of the Church which celebrates the Feast of S. John as departed this life, and as now reigning

with Christ in heaven, confirms this. For this is the lot of none except after death.

Gregory of Tours (*Hist. Franc. lib.* i. *c.* 26) describes the way in which S. John died. "John the Evangelist, an old man and full of days, laid himself down in his tomb." And in his first book on the glory of the Martyrs he says, "John went down alive into the tomb, and commanded it to be covered with earth. Now from his sepulchre there is an abundant supply of manna like fine meal, from which the blessed relics are carried all over the world, and afford healing to the sick." Peter Damian says in his second Sermon on S. John, "Who is there whom the marvellous strangeness of this happy migration does not move? Who does not wonder at the glory of this most happy consummation? For he who lived marvellously died also marvellously. And forasmuch as he did not lead the common life of men, he passed not hence by a common death. For as histories relate, he ordered a square chamber to be constructed in the church, and by and by descended into it. Then stretching forth his hands, he remained a long while in prayer, and so passed to eternity. In a short space so great a light shone upon him from heaven, that no one could bear to look at it. After that the chamber was found to contain only manna, which, as is said, it continues to produce abundantly until this very day. For so it seemed good that the disciple who was so dear to the Author of life should depart out of this world, and that he should be a stranger to the pangs of death who had been a stranger to the corruption of the flesh."

Nicephorus adds that the body of S. John, like that of the Blessed Virgin, was not found in his sepulchre, but that it rose again, and was raised by Christ to heaven. S. Ambrose makes mention of this opinion (*Serm.* 20. *in Ps.* cxviii.) S. Thomas also, and B. Peter Damian held this as a pious opinion. Nevertheless it has no sure foundation either in Scripture, or in the tradition of the Ancients. Indeed it is opposed to the fact that in the Council of Ephesus the relics of the martyrs, and especially of S. John, were ordered to be collected. And Pope Celestine, in his epistle to the Council of Ephesus, says, "Before all things ye ought especially to consider,

and again and again call to mind (these things), you, to whom John the Apostle preached, whose relics present with you ye honour."

If then the relics of S. John were at Ephesus, he cannot yet have risen again, unless any one should maintain that they were the relics, not of his body, but of his clothes, his books, &c., or possibly of his hair and beard. Be this as it may, it is not possible at the present time to find any other relics of the body of S. John.

You will ask, how is it that S. John is called by the Fathers and the Church a martyr, if he died a natural death? I reply, with S. Jerome, that S. John was a martyr because he was thrown into a caldron of boiling oil at Rome before the Latin Gate by the Emperor Domitian on account of his preaching Christ, as Tertullian testifies (*de Præscrip. c.* 36). The most ancient testimony of the Roman Church confirms this. In memory thereof a church has been erected on the site, and the Church has appointed a yearly commemoration of the same on the 6th of May. For although S. John did not then die, but came out of the caldron unhurt, yet because he willingly offered himself to such a cruel death for the sake of Christ, and because that boiling oil would naturally and necessarily have produced death, unless he had been miraculously preserved unhurt, therefore S. John was truly a martyr, and is rightly called a martyr.

Moreover, this present passage, as well as S. Luke ix. 27, and Revelation x. 11, as I there show, do not favour a contrary opinion. For the meaning is, (1.) "I wish thee, O Peter, to follow Me by the cross, but John I will to remain *so* (*sic*), i.e., without the cross, or a violent death, *until I come*, that having died by a natural death I should take him to Myself in heaven." So S. Augustine, Bede, &c.

(2.) It may mean, "I will John to abide in life until I come to the public destruction of Jerusalem. Until I come, by means of Titus and the Romans, to avenge the death of Myself as Messiah by the destruction of the whole Jewish nation. For S. Peter and the rest of the Apostles were put to death before the destruction of Jerusalem. S. John alone of the Apostles survived it. So those two brethren, James and John, were the beginning and the end of

the Apostolic martyrdoms. So Theophylact and others. Some add with Theophylact that S. John remained in Judea until its destruction, and that it was that which was meant by Christ.

Christ willed S. John to survive for so long a time for four reasons. The first was that John might be a foundation and pillar of the Church against the already nascent heretics, and that he might testify to all that the words and deeds of Christ which were written by the other Evangelists, as well as by himself in this Gospel, are most true, yea, that he saw them with his eyes, and heard them with his ears. 2d. That this his longevity might stand in the place of martyrdom, for John greatly desired to die, that he might enjoy Christ, saying as he did at the end of the Apocalypse, *Come, Lord Jesus.* 3d. That when the destruction of Judea was at hand he might warn the Christians to depart out of it. 4th. That he might testify to all that the destruction of the Jews was caused by their having put Christ to death, and that it had been foretold by Christ, and that he might by this strengthen believers in the faith of Christ and convert the unbelieving Jews.

Lastly, whether you read *if*, or *so*, the meaning will be the same if *si* be understood. Wherefore some read *si sic* (*if so*), as if Christ said, "Granted that I wish John to remain, what is it to thee?"

Moreover, S. Cæsarius, the brother of S. Gregory Nazianzen, (*Dial.* 5), gives this fresh interpretation, "I wish John to remain here by the sea of Galilee;" but this seems too literal and frigid.

Anagogically, the contemplative and beatific and triumphant life in heaven is here represented in St. John, and the active and militant life on earth in S. Peter. Listen to S. Augustine (*Tract.* 124): "Why did the Lord love John the most when Peter loved the Lord the most? By so much I understand he is better who most loves Christ, but he is happier whom Christ most loves. I think then that two modes of life are here signified, one which is in faith by the Apostle Peter, on account of the primacy of his apostleship; and therefore it is said to him, *Follow Me*, by imitation, viz., in bearing temporal ills. But the other life, which is in hope, by S. John, concerning whom it is said, *So I will him to tarry till I come.*

when, that is, I am about to give him everlasting blessings. Let perfect action follow Me, being made strong by the example of my Passion: but let contemplation remain in an inchoate condition, *i.e.*, let it look for perfection when I come."

Both are more briefly stated in the Gloss: "That one should love most is for mercy to be made manifest, and justice hidden. Here two modes of life are commended to the Church. For the government of the storm-tossed Church the keys are given, for binding and loosing sins. For the sake of that quiet rest upon the bosom of Jesus a man lies down where he may drink of truth. And because John is a virgin, he is a type of that life to come, where they neither marry nor are given in marriage."

Tropologically, virginity, and the incorruption of virgins, integrity, and immortality, as they seem always to remain in the same state living and flourishing, are here represented, since S. John continued a very long time. For chaste souls imitate the holiness and purity of God. Hence they are made like unto God, and are beloved by Him. For this cause the Blessed Peter Damian calls S. John an organ of the Divine mysteries, a ray of heaven, a celestial eagle.

Wherefore that saying went abroad, &c., namely, that S. John would not die, but would remain alive until Christ should come at the day of judgment, and then carry him alive with Him to heaven. And no marvel, for, as I have said a little above, many of the Fathers thought the same.

Ver. 23.—*Yet Jesus said not*, &c. This is the correction. John corrects the mistaken opinion of the disciples concerning himself, that he should not die. Whence it may be gathered that the meaning of Christ's words was different, and that John really died, as I have shown upon verse 22.

Ver. 24.—*This is that disciple*, &c., viz. John, who for the sake of modesty speaks of himself in the third person. As though he said, "This is not the testimony of myself alone, but I, and all who have been conversant with Christ, all who have been their hearers and disciples, know that this disciple testifies and writes the truth. For at that time there were but few survivors of those

who had conversed with Christ, but many survived who had heard the same things from them. For John wrote this Gospel against Cerinthus, Meander, Ebion, and other rising heretics, who denied that Christ was God, and therefore detracted from His preaching and Gospel, as though it were false and feigned.

There are also many other things, &c. After the words *the world itself*, the Syriac version adds, *as I think*. First, S. Augustine, Bede, S. Thomas, and others explain the words, *the world itself could not contain the books*, not of local space, but of the capacity of readers. As it were, "The whole world could not receive, *i.e.* could not understand, could not penetrate the mysteries of the doctrine and life of Christ, because they are too profound and Divine." But in this sense who is able to contain, in the sense of thoroughly penetrating, one single sentence of Christ concerning the mysteries of the Holy Trinity, the Incarnation, the Eucharist, &c.?

2. S. Jerome and others interpret *capere* by *to receive by faith, to believe this*. As it were, "If so many, and such unheard-of, and stupendous miracles of Christ were related, worldly men could not bear them, but would think either that the eyes of men were deluded by magic arts, or else that all were dreams and fables, and that so many and such great things could not be done by any one." Therefore the Evangelists say but little concerning the greatest miracles. But to this is opposed that the unbelieving would believe not one single miracle of Christ, whilst the faithful would have believed them all. Observe, moreover, the Evangelist says *books*, not *miracles*.

3. And giving the true meaning, the words are an hyperbole. As though it were said, If every one of the words and deeds of Christ were written down, so many and so great things would have to be written, that the world would be filled with books—so many books would require to be written, that they would be, so to say, innumerable. Thus it is commonly said, In such a library there are books innumerable, that is very many. Such is the expression in chap. xii. 19, "The whole world is gone after Him," meaning,

very many follow Jesus. So Cyril, Chrysostom, Bede, Theophylact, Jansen, Toletus, and others. From hence it is plain that the Evangelists have omitted very many of the words and deeds of Christ, and recorded comparatively few, that from them we might acknowledge Christ to be both God and man, and might, as the proverb goes, estimate the power of a lion by his claw.

You may say, This hyperbole seems extravagant, for the whole world could contain innumerable myriads of books. I reply, it is not too bold an hyperbole, yea, it is too feeble if we take into account the greatness, the excellence, and the majesty of the things to be written. For observe that there were in Christ two natures, the Divine and the human: therefore His actions had a twofold, yea a threefold, character. First, in that they were Divine, He knew all things, and comprehended all things, He loved the Father with an infinite love, He breathed the Holy Spirit, and so on. Which things, were they to be written about in accordance with their worthiness, infinite books must be written, which the world could not contain. For however many might be written by men, they could not adequately set forth, much less exhaust, one single Divine, and therefore altogether infinite, action of Christ. So Christ by one word and conception of His mind, knows all things, comprehends them, saith and speaks them. Moreover, one such word of His is so fruitful and sublime that all angels and men could not adequately and fully express it in an infinite number of words and books. Indeed, one of the Seraphim knows more, says and does more, in a single act than the infirm angels and men in many acts. Much more is this so with Christ, who far surpasses all the Seraphim. This second sort of Christ's actions were human acts, such as to *speak*, to *eat*, to *walk*. If these be regarded merely as human acts, they might be written in a few books. But if they be regarded as they were done by Christ, and directed by the interior spirit of prudence, charity, and the other virtues, they could not be worthily described by any human pen, because no one could by writing adequately express the spirit and virtues of Christ. For Christ did all His works with all their accompaniments so

perfectly, so angelically, that no authors could perfectly set them forth before the eyes of men. For each several action of Christ contained in itself so many virtues, excellences, and perfections, that it could not be equalled by any number of our actions.

The third kind of the actions of Christ were mixed, *i.e.* partly human, and partly Divine. These therefore are called by S. Dionysius *theandric*, i.e. *Divinely-human actions.* Such are to preach the Gospel, to raise the dead, to institute the Eucharist and the other Sacraments, things which Christ did as man, but in which He was directed by the Deity, hypostatically united to Himself. Far less then can these actions, regarded as to their worthiness, be adequately unfolded and set forth by all the writers who are, have been, or ever will be. For they are actions directly emanating from God, and therefore containing in themselves a Divine power and excellency, which far surpass the genius and ability of all authors to write them, according to the words in Job (xi. 7), "Canst thou comprehend the footsteps of God, and find out the Almighty to perfection? He is higher than heaven, what wilt thou do? Deeper than hell, whence wilt thou know? The measure is longer than the earth, broader than the sea."

Lastly, the truth of this hyperbole is made plain by the event and experience. For we see every year so many discourses, lectures, sermons, concerning the life and deeds of Christ, so many books written, so many commentaries, that to enumerate them would be impossible. And so, if the world were to endure for ever, the same thing would go on from year to year. If all were to be gathered in one (at last), the world could not contain them. Wherefore S. Leontius (*Serm. de Nativ.* 9) saith, "The greatness of the Divine working exceeds the capacity of human speech. Never therefore will subjects of thanksgiving fail, because the abundance of them that praise will never cease."

Tropologically: From hence learn of Christ to fulfil thy years with virtues. Be continually occupied in the doing of many great and heroic works of virtue. Go from virtue to virtue until thou shalt see the God of gods in Sion. As Zeuxis the illustrious painter said, "I paint for eternity," so say thou, "I live for eternity." Say

to thyself, I am painting the picture of a holy life. I am painting a portrait which I may show to God and the angels in heaven, to be for ever before their eyes, that the blessed ones may admire it, and praise it through all eternity. Imitate Christ therefore, and follow His life and faith. That faith is the true and ancient faith which Christ delivered to Peter, Peter to his successors the Supreme Pontiffs and the Roman Church, to be as it were a deposit to be kept inviolable. Flee therefore from every novelty in the faith, which the innovators fashion of themselves, and thrust upon thee. For a new faith is faithless, deceitful, and a lie. It is not faith, but perfidy.

S. Paul, writing to the Romans, bestows upon them this commendation (i. 8.), "Your faith is announced in all the world." S. Irenæus, who was the disciple of S. Polycarp, and through him of S. John, calls the Roman Church (*Lib.* 3, *caps.* 3, 4) the rich repository of ecclesiastical traditions, because, as he says, "The Apostles most fully deposited in her all things which appertain to the Truth, that whosoever will may take from her the water (*potum*) of life." S. Cyprian (*Ep.* 45) calls her the mother (*matricem*) of the churches. For to this Church, that is, those who are faithful everywhere, saith Irenæus, "it is necessary that every Church should agree, on account of its more powerful principality, in which Church that tradition which is from the Apostles has been preserved by those who are in every place." Tertullian (*lib. de præscrip. heret. c.* 36) says, "Thou hast Rome, from whence we too have authority. O happy Church, into which the Apostles with their blood poured all their doctrine, where Peter was made like unto the Passion of the Lord, where Paul was crowned after the manner of John the Baptist, where the Apostle John was immersed in boiling oil and felt no hurt." Again, S. Jerome saith (*Pref. in l.* 2, *Com. in Ep. ad Galat.*), "Do you wish to know, O Paula and Eustochium, how the Apostle delineated every province by its own characteristics? Even until this very day the vestiges remain both of their virtues and their faults. The faith of the Roman Christians is commended. Where indeed are the churches still frequented with so much zeal as at

Rome? Where is there such flocking to the tombs of the martyrs? Where do the Amens so resound like peals of heavenly thunder, whilst the deserted idol temples shake to their foundations? All this is not because the Romans have any different faith from that of all the churches of Christ, but because their devotion and their childlike faith is greater."

Learn therefore the Gospel and the faith of Christ from the Roman Church: and show it forth in your life and conduct. And daily make much progress therein, so shalt thou follow Christ, and be with Him in heavenly glory. The work which here thou workest in a moment shall abide for ever, and give thee gladness. The work which here thou workest not, thou shalt lose everlastingly, so that never more shalt thou be able to compass it. This will God Himself require of thee in the last and fateful day of the universe, when with all His angels the Judge shall sit upon His throne, to take account of the quick and the dead, and to try thee as to thy Christian life and profession, that if thou hast followed the right path He may award thee heaven, but if not, consign thee to hell. It is here thou castest the die for eternity. Take heed that thou castest aright. For the throw once cast may never be recalled.

Believe, Study, Live, Paint, for Eternity.

O how long, O how deep, O how infinite, O how blessed, or else how miserable, is that Mistress of everlasting ages, that endless, that ever-enduring eternity. "O frail man! how little is all thou doest for the hope of eternity."—*Eusebius Emissenus.*

THE EPISTLES GENERAL OF S. JOHN.

PREFACE TO THE FIRST EPISTLE OF S. JOHN.

I MENTION three things by way of preface. First, concerning the authority of the Epistle. Second, concerning the author. Third, concerning the argument.

1. It is of faith that this Epistle is canonical Scripture. This is the general belief of the whole Church, expressed both elsewhere and in the Council of Trent (*sess.* 4). Here observe that the canonical books of Holy Scripture are of two kinds. The first are called *proto-canonical*, because they have been accounted canonical in all ages by all Christians, so that of their authority none of the orthodox have ever been in doubt.

The second kind are called *deutero-canonical*, because at one time the Church or the Fathers doubted of their authority, but they were subsequently received into the canon by all men. Such are the books of Esther, Baruch, part of Daniel, Tobias, Judith, Wisdom, Ecclesiasticus, two books of the Maccabees, certain portions of the Gospels of S. Mark, S. Luke, or S. John, the Epistle to the Hebrews, the Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Apocalypse. All the rest are *proto-canonical.* Among them, therefore, is this Epistle of S. John, with the exception of one verse, concerning which in its place. This is what Eusebius says of this Epistle (*H. E.* 3. 24), "Among those things which John wrote after his Gospel, his first Epistle is also received both by the ancients and the moderns without any hesitation." Moreover, it is equally received by ancient and modern

heretics. And S. Augustine says (*Tract.* 7, *in Epis.* 1 *Joan.*), "That Epistle is canonical which is read by all nations, is accepted by the authority of the whole world, which itself has edified the whole world." And Dionysius of Alexandria, says, "The Gospel and the first Epistle of John are not only without fault, but are written with the utmost elegancy of style, the greatest weight of their sentiments and with perfect diction."

2. The orthodox are all agreed that the author of this Epistle is S. John the Apostle, as the inscription gives it. The same is indicated by the style of the Epistle in all things agreeable to S. John's Gospel, so beautiful, and flowing with the honey of charity, plainly indicating its source, the fair and loving breast of S. John. Add to this that he inculcates the same things in this Epistle which he does in his Gospel, as Eusebius well observes (*H. E.* 7. 25), "He who reads carefully will find frequently in both, the words 'life,' 'light,' 'departure from darkness,' 'the truth,' 'grace,' 'joy,' 'the flesh and blood of the Lord,' 'judgment,' 'the remission of sins,' 'the love of God towards us,' 'the command to love one another,' 'the rebuke of the world, the devil, and antichrist,' 'the promise of the Holy Ghost;' he will find everywhere 'the Father and the Son.' And if the character of both writings be observed in all things, there will be found altogether the same sense and form of expression in both the Gospel and the Epistle."

3. The object of the Epistle is, first, to teach the true faith, hope, and charity: the faith both concerning the Holy Trinity and the Incarnate Word, of which assuredly no one has treated more fruitfully than S. John both in his Gospel and in this Epistle. And for this reason he is called by S. Dionysius, Athanasius, Cyril, Chrysostom, Epiphanius and others generally, John the Theologian.

Moreover, this is a Catholic Epistle, that is circular and general, written to all Christians throughout the world, like the Epistles of S. Peter, S. James, and S. Jude. Some, however, of the ancients say that this Epistle of John was written expressly to the Parthians. So Pope Hyginus (*Epist.* 1), Pope John II. (*Epist.* 1 *ad Valer.*), S. Augustine (*Lib.* 2 *quæst. Evang. c.* 39), Idacius (*Lib. de Trin.*) and

others. Our Serarius suspects that *Patmos* ought here to be read instead of *Parthos*. For John being banished by Domitian to the Isle of Patmos, converted its inhabitants to Christ. Junius, a Calvinist, against Bellarmine (*Lib.* 2 *de Verbo Dei*, *cap.* 15 *num.* 22), understands by Parthians, not the inhabitants of Parthia, but pious exiles distant from their native land. For in the Scythian language exiles were formerly called *Parthi*, from the Hebrew word *pur*, i.e. *to divide*. *To the Parthians*, then, would mean the same thing as to the tribes which are in the dispersion, as S. James says in his Epistle, and "to the elect strangers of the dispersion," as S. Peter says, in the beginning of his Epistle. But exiles, impious as well as pious, were called *Parthi* by the Scythians, not by the Greeks or Hebrews, such as was St. John. For otherwise S. Peter and S. James, who write to the dispersed, would have written to the Parthians. Properly, therefore, I understand Parthians here to mean those whose name and empire were at that time widely extended, and embraced several nations, the Persians among them. Now there are in Parthia many Jews as well as Christians, both of Jewish and Gentile extraction, to all of whom S. John here writes.

S. John then wrote to the Parthians, either because he had formerly been amongst them and taught them the faith of Christ, as Baronius and others think, or else because many of the Ephesians and other natives of Asia Minor, to whom S. John had preached, and who had been converted to Christ, had migrated into the nearer regions of Parthia and Persia.

All writers agree that this Epistle was written in Greek.

There is no reason for wonder that S. John does not give his name at the beginning of the Epistle. Neither did S. Paul in the Epistle to the Hebrews. The same is the case with many modern writers who do not prefix their names to the beginning of their letters, but subscribe them at the end. Besides, the Holy Spirit was the Author of this Epistle rather than S. John. As S. Gregory says (*Præfat. in Job c.* i.), "It is altogether vain to ask for the Author of this Epistle, since it is faithfully believed to have been the Holy Ghost. He then wrote these words who commanded them to be written. If we

should receive a letter from any great man, we should look upon it as a ridiculous question to ask—with what pen it had been written."

S. John appears to have been an old man, and altogether forgetful of earthly things, and panting after Christ, both when he wrote this Epistle and also his Gospel. He was so absorbed in the greatness of the mystery that he omitted both his name and the salutation, and by so doing carries the reader with him in such a manner as to intimate that he was the writer of the Epistle as well as the Gospel. So Thomas Anglicus. The same thing is sufficiently indicated by the words of the first Epistle, by which one is made wonderfully full of sweetness and delight with Christ Incarnate. Lastly, it is plain that S. John wrote these words in extreme old age, from the words themselves in which he calls himself the Elder, and the faithful his little children. The precise date when he wrote is uncertain: but it seems to have been about the same time that he wrote the Gospel, for there is a great agreement between the Epistles and the Gospel. This has led Baronius to assign the same date to both, namely, A.D. 99, which was the seventh year of Pope S. Clement, and the first of the Emperor Nerva.

S. Gregory concludes with the following golden words (*Hom.* 15 *in Ezech.*): "Do we seek to have our hearts inflamed with the fire of love? Then let us ponder over the words of S. John, for everything that he says is filled with the fire of love." He breathes, repeats and enforces nothing else but the love of God, of Christ, and of our neighbour. He is like old men and lovers, who think and speak of nothing else but what they love and have loved all their lives.

THE FIRST EPISTLE GENERAL OF S. JOHN.

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CHAPTER I.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God:* 5 *to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

Ver. 1.—*That which was from the beginning*, &c. The beginning of this Epistle corresponds with the beginning of St. John's Gospel. Both here and there he sets forth the eternity and the Godhead of

Christ, and next His Incarnation, these being the two chief Mysteries, and the cardinal points, of the whole Christian faith.

The word 'was' points, says St. Basil, 'to eternity,' "that thus we might understand," says Bede, "that the Word which was coeternal with the Father was before all time," for whatever time you may assign, or imagine beforehand, it is true to say that the Word then was; thousands, or millions of years, or ever the world was, for He was before any imaginable number of years, even from all eternity. Nor does it mean merely that He was before the beginning of the world, and of time, but that even then He was from all past eternity. And we speak of the Word in the imperfect, and not in the past time, to signify that He still exists. So St. Cyril, Chrysostom, Theophylact, and others, on John i. 1. And St. John wrote thus against the Arians who would afterwards arise, and say that there was a time when He *was* not, denying that He was eternal. This also was condemned by the Nicene Council, and therefore St. John repeats the word 'was' to show that whatever time you may think of, or imagine, the Word at that very time 'was'. "Carry your thoughts back (says St. Basil, *Contr. Eunom.*) as far as you can, and you will not be able to rise beyond that time."

Ver. 2.—But the word signifies not only His eternity, but His eternal generation, and (3.) His Godhead, for 'Being' or existence, as Elias Cretensis says, is peculiar (*proprium*) to God. For He is the fulness and boundlessness of being, a very boundless ocean of being. Whence Didymus (*in loc.*), S. Cyril (in John i.), and S. Ambrose (*de Fide* i. 5) acutely observe that the several creatures are said to be this or that, but that God alone is said absolutely *to be*. (4.) The word 'was' signifies that the 'Word' still exists and abides. Thus St. Thomas says on John i., 'Was' signifies past, present, and future time. The Word then ever was, ever is, and ever will be. As St. Basil says (*de Sp. Sancto*, cap. vi.) When John said 'In the beginning was the Word' he confines our thoughts within fixed limits. For the word 'was' allows our thoughts no outlet; and the word 'beginning' keeps our thoughts also from soaring beyond it, for however thou mayest strive to see ought beyond the Son, yet wilt

thou never be able to pass beyond 'the beginning.' But if we speak correctly of God, His eternity cannot be bounded by any time whatsoever. For, as St. Gregory Nazianzen says, 'God both ever was, and is, and will be. Or, to speak more correctly, He ever *is*. But our expressions designate only the flow and lapse of time. As St. Augustine says, "I separate in my mind every mutable thing from eternity, and in eternity itself I discern no spaces of time, for they consist in past and future motions, but in eternity there is nothing past or future, for the past has ceased to be, and future has not come into being; while eternity only *is*: it has not passed away as ceasing to be, nor is it future as not yet existing. Plato says the same. Why then does the Vulgate use the perfect and not the imperfect tense? 1. Because St. John in what follows uses the perfect tense. 2. Because 'first' signifies more clearly that the Word was from the beginning. 3. Both these tenses are used indiscriminately, as St. Ambrose uses the imperfect tense; and lastly, Holy Scripture uses both past, present, and future tenses in speaking of God, for His eternity includes them all. As S. Augustine says (*Tract* xcix. *in John*), "Although the immutable and ineffable nature of God admits not of past or future time, but simply *Is* as incapable of change, yet because time is ever changing with us (in this our mortal and changeable state) we say not falsely, He hath been, He shall be, He is: hath been, because He has never ceased to be; shall be, because He will never cease to be; is, because He ever exists."

From the beginning, referring to Genesis i. 1. But here there is a distinction between 'created' and 'was.' God created the world in the beginning of time: but He begat the Son in the beginning of eternity, which is signified by 'was.' Tertullian rightly says that the Gospel was the supplement of the Old Testament. For John supplements Moses, by putting the beginning of the Word before the beginning of the world, which was created ages afterwards. But what then was this 'Beginning'? 1. S. Cyril and Origen, in John i., understand by it God the Father, for the Son was ever in the bosom of the Father. 2. S. Augustine, Bede, and S. Hilary (*de Trin. lib.* ii.)

understand by it the beginning of the world, or of time. For even before this the Word 'was' from all eternity. See Ps. cix. 3 (Vulg.); Prov. viii. 25. As S. Hilary says: "Conceive any beginning you please, you cannot bound Him by time, for He then was;" and again, "He is out-limited by any time, as to make that to begin which existed, rather than was made, in the beginning. 3. S. Augustine, Chrysostom, Theophylact explain it that the Word was before all created beings. See. Prov. viii. 22. Nonnus in his Paraphrase says that it means, He was before all time, coeval with the Father, of the same nature as the Father, incomprehensible, ineffable. 'In the beginning' then, is from all eternity (Micah v. 2). For eternity is a beginning without beginning. So S. Athanasius (*Contr. Ar.*) and others. S. Ambrose (*de Fide* i. 5) says that the word 'was' reaches indefinitely. That which was in the beginning is not included in time, is not preceded by any beginning." (Pseudo)-Augustine, *Serm.* vi. *de temp.* (ccxxxiv. in App.): "He who was in the beginning includes within Himself all beginning." And Nazianzen (*Orat. de Fide*): "Whatever beginning you choose to assign, will be objected to, for He was in the beginning." But S. Cyril (in John i.) speaks more expressly: "Nothing is more ancient than the beginning, if the word retains its proper meaning. In the beginning of a beginning cannot be thought of. For if it be conceived, this first beginning will be done away with, and then will be really no beginning. And besides, we should then be obliged to go through an infinite series, and not be able to rest simply in any beginning whatsoever." 4. But it may be explained thus. The Word was the beginning of the breathing forth of the Holy Spirit, and thus of the creation of all things (Prov. viii. 22). The Word being regarded as the pattern or idea according to which God created all things. By this expression John approves the Divinity of the Son of God against Cerinthus and the heretics of the day, who said that Christ was a mere man; as Paul of Samosata, and Photinus afterwards. The Arians partly held this opinion, for though they allowed that He existed before His birth in the flesh, yet they denied His eternal generation, and regarded Him as the first of all God's creatures.

This one expression 'which was from the beginning,' implicitly includes the threefold statement in the gospel: (1) In the beginning was the Word. (2.) The Word was with God. (3.) The Word was God. And without quoting this passage S. John refers here to it, for that which was from all eternity must necessarily be God: for nothing is eternal but God.

The first member of the sentence properly and explicity sets forth *when* the Word was: then where He was, and then what was His essence, and its identity with that of the Father. These three blessings did the Word confer on us in His Incarnation, wherein He betrothed His humanity (as it were) to the Eternal Word, and thus joined and betrothed to Itself the whole human race, that we who are temporal might become eternal, from being earthly might become heavenly, that we men might become Gods, in order that our being in time or place, our very essence, might be firmly fixed in the Divine and eternal Word. S. Gregory Nazianzen (*Orat.* xxxvii. *on the Nativity*) beautifully says, "The Son of God, who was before all worlds, invisible, incomprehensible, incorporeal, that Beginning, coming from the Beginning, that Light of Light, that Fount of Light and immortality, that stamp of the Archetype, that firmly impressed Seal, betakes Himself to His own image, takes upon Him flesh for the sake of flesh, and is united to an intellectual soul for my soul's sake, in order that He might cleanse like by like." And again, "God united with manhood made one Person of two contrary natures, body and spirit, one of them being deified by the other."

"O strange union, O wondrous interblending! He who exists is made, the uncreated is created; He who is unconfined is (by the medium of an intellectual soul) contained within the compass of a gross body of flesh; He who enriches others suffers poverty, for He takes my poor and humble flesh that I might attain to the riches of His Divinity. He who is full is made empty, emptied of His glory for a short time, that I might be made partaker of His fulness. What riches of His goodness! What a mystery encircles me: He becomes partaker of my flesh, in order to save man who is His image, and to confer immortality on our flesh."

That which we have heard, which we have seen. Lyra refers this to the preaching of John the Baptist, and what he pronounced Christ to be. Didymus and others to the prophecies respecting Christ, and to the several appearances of God to Adam, and the Patriarchs in the Old Testament. For though the whole three Persons were manifested, yet it was specially a manifestation of the Word of God, signifying and anticipating His real appearance, at His own due time, in the flesh. (See Clement, *Constit.* v. 22; Justin, *contr. Trypho;* Origen, *Hom.* i. *in Isa.* vi., &c.) For though in all these appearances, and especially in that noblest of all, at the giving of the Law, there appeared, properly speaking, only the person of an Angel (see Gal. iii. 19), yet this Angel specially represented the Word or Son of God.

But these instances are not to the point, for the Patriarchs and Prophets heard and saw the Word only darkly and in type, and not as the Apostles and disciples of Christ did, which is what S. John here means (see Heb. i. 1; Matt. xvii. 5).

S. John puts hearing first, sight afterwards, ascending from that which is less certain to that which is more certain, for he adds lastly, *and our hands have handled.* As S. Augustine says (*de Diversis* lxi. [*al.* cccIxxi.]), "A man who could be seen was not to be followed, but God was to be followed Who could be seen. In order then that He might be made manifest, and be seen of men, and followed by men, He was made man." And on Ps. xxxiii., "That man might not disdain to follow a humble man, God humbled Himself, that the pride of man might not disdain to follow the footsteps of God." See also S. Gregory, *Mor.* xxix. 1; and Hugh of S. Victor (*lib. Sent.*) gives as one reason for the Incarnation, "that the inward eye might feast on His Godhead, the outward eye on His manhood." This is what S. Paul speaks of (*Tit.* iii.) when he says that the love of God towards man appeared.

Which we have seen, and admired, as a most wonderful sight. It was with the mind only that the Apostles beheld Christ's Godhead, gathering it from His doctrine, miracles, holiness, &c. The Word was both seen and heard through the flesh, as a king is seen by His

people, as we look on anything through a cloud, as fire is seen through the heated metal, &c. And though the union of the Word with flesh resembled all these, yet it was more perfect than any of them, for all of them, save that of body and soul, are accidental, but the union of the Word with the manhood is substantial. It is not, however, essential, for the Divine Essence is clearly separate and distinct from the manhood. But yet the union is hypostatical or personal, the manhood and the Godhead existing in the same Person. As in the Eucharist, the Godhead and manhood are hid under the species of the Bread and Wine. As S. Chrysostom says, "Behold, thou seest Christ, thou touchest, thou eatest Him" (*Hom.* lx. *ad pop.*)

And our hands have handled, just as blind men do, touching everything by the hand, as S. Thomas did (John xx. 27), and also the other Apostles (Luke xxiv. 39). So S. Leontius (*Epist.* xcvii.), S. Athanasius (*Orat. contr. Arian*), and many others; though Euthymius thinks that Thomas alone touched His wounds. And in their daily intercourse with Christ the Apostles must have touched Him with love and veneration when they acknowledged Him as God. For as Oecum. says, "He was both seen and not seen, tangible and intangible,—speaking as man, working miracles as God." But we may fully believe that S. John did this with peculiar devotion and affection, when he rested on His breast. S. Clement Alex. seems to say that Christ's wounds miraculously yielded to the touch of the disciples, so as to make them feel as though they were open. S. Augustine, Ambrose, and others believe that the wounds remained open. (*See Suarez, par.* iii. *Disput.* xlvii. *sect.* 2.)

S. John inculcates and enlarges upon the doctrine of the Incarnation, first against Basilides, who maintained that Christ assumed flesh in appearance only, and therefore did not really suffer and redeem us. So Epiphanius, *Hær.* xxiv.

Secondly, to confirm the faithful in their belief of the doctrine, and to convert unbelievers by an argument derived from the evidence of our senses. He maintains then that he himself had seen, heard, and touched Christ. So also S. Peter (Acts x. 40). For, as Tertullian

(*de Anim. ch.* xvii.) says, "It would indeed be false testimony, if our very senses proved false."

Thirdly, to show the condescension of the Word, and the dignity of the Apostles. For the Word deigned to come down from heaven, and to join together God and man in the closest personal union, so that all the attributes of God belong to man, and *vice versa*, and He accordingly, through the attributes of a man, manifests the attributes of God to the Apostles.

In this way the intangible became tangible (says Nazianzen, *Orat.* xxxviii.), for we cannot form in our minds any likeness of God, Who is a Spirit. In order then that we might conceive of Him, invoke Him, behold, address, and touch Him, He was made man. Whence Paulinus says (in his Epistle to Florentinus), "He, our Lord and God, Who appeared on earth, and held converse with men, is our Sheep and our Shepherd. He is our Emmanuel, God with us, the Lord of Majesty, and the Son of the Handmaiden, being one of these *by nature*, and being *made* the other. The same Person being the Creator and the Redeemer of man, God of God, Man for man's sake, the Son of God before all worlds, the Son of man for the sake of the world," &c. He then, Who in His Godhead was our Father, became, as it were, a mother to mankind by the manhood He assumed (see notes on Acts xvii. 24 and 29), but also because God as Bridegroom took to Himself our mother—humanity—as His spouse, and joined it to Himself in everlasting wedlock. (This was prefigured by the marriage of Adam and Eve.) By His humanity then He wedded ourselves and our nature, to become our Mother, as He was before that our Father, in order that we might approach Him with boldness, as children who are afraid of their father approach their mother first of all, and obtain their request. (2.) We therefore invoke Christ's manhood, when we end all our prayers 'through Jesus Christ our Lord.' And as a mother bears a child in her womb, and then trains and fashions it, so did Christ, by His continual labours for us, especially on the cross, conceive us, bring us to the birth, nourish and fashion us. Thirdly, because the Incarnation was the work of the highest intelligence and wisdom,

as well as of the highest goodness. This latter is ascribed to the Holy Spirit, as the former to the Word. But all of them are subordinate to the omnipotence of the Father. He conceived all things by His Word, as if in the womb, and by His goodness He pours forth His bowels of mercy on us, and especially through the Incarnation He addresses His children (Isa. xlix. 15) as a mother. "The Gentiles," says S. Clement (*Strom. lib.* v.), "used to call God μητροπάτορα." (*See S. Augustine, de Civ.* vii. 9.)

In order that we may understand the boundless benefits of the Incarnation, S. John suggests four points for our consideration—Who? What? For Whom? and Why?

1. *Who* then assumed our flesh? The eternal Word, the King of kings and Lord of lords, Emmanuel, Wonderful, Counsellor, &c. See Isa. ix. 6. This is what the Church says in the Preface for Christmas Day, "By the mystery of the Incarnate Word Thy new and bright light has shone in the eyes of our mind, so that by visibly beholding our God we may thereby be enraptured with the love of invisible things." The Divine Nature did not suffer change or loss by the Incarnation, but remained unaltered in Its own nature and impassible. S. Leontius (*Serm.* x. *de Nativ.*) says, "The same who took on Him the form of a servant, is in the form of God. The same is incorporeal, and yet assumed a body. The same Being is inviolate in His own might, and subject to suffering in our weakness. He was ever the same Being, never separated from His Father's throne, and yet was by wicked men crucified on the tree." S. Cyril (in John i. 1) compares the Word made man to a heated coal or iron. As the fire consumes not the iron, but both substances remain uninjured, in like manner the Godhead changed not the manhood, nor the manhood the Godhead: both remain unchanged. This was signified by the burning bush. See too the three Dialogues of Theodoret, where he maintains this against Eutyches. As Damascene says (*Orat.* i. *de Nativ.*), "Thy love, O Lord, towards me was so great, that Thou didst not carry out the work of my redemption by an angel or any created being, but as Thou didst create me at first, so didst Thou Thyself effect my redemption.

And S. Augustine, *Serm.* lix. *Verb. Dom.* (*al.* lxii.), says, "The all-powerful Physician came down to heal the sufferer. He humbled Himself so far as to take mortal flesh, just as the physician comes down to the bedside of his patient."

2. *What* did God become in the Incarnation? He became flesh, or man: "The flesh," says S. Augustine, "had blinded, the Flesh healeth thee. For the soul became carnal by yielding to carnal affections, and the eyes of its heart were thus blinded. But the Word was made flesh. Thy Physician made thee an eye-salve, that by His Flesh He might extinguish the sins of the flesh." The flesh of man is wretched, above that of other animals, subject to countless sufferings and diseases, and corrupted by concupiscence. But yet the Word assumed it, and passing by all the orders of angels, came down into this vale of misery, and united this very flesh to Himself by the closest bond of a personal union. Supposing a sheep were led to the slaughter, and a man from love and compassion wished to die in its stead, as S. Francis used to buy and set them free for love of Christ, would not this be termed an insane and extravagant love? But the love of Christ was as much greater than this, as God surpasses man infinitely more than a man surpasses a sheep. This therefore is the great mystery of godliness (1 Tim. iii. 18). We ought then to wonder and be astounded at this when we see the Infant lying in the manger, and say, "Can this child be my God, the King of heaven, the Creator of the universe?" S. Thomas says (*Opusc.* lx.), God communicates Himself to all by His presence, to the just by His grace, and above all to our flesh by His substance; naturally, supernaturally, and personally, says Cajetan. And in fact, by His manhood He has raised all men, and through them the whole universe, and united it to Himself, that God might be all in all. And again, He united Himself to man, the first to the last, for man was the last created of all things, God coming round to that point from which He started.

3. But *for whom* did He become flesh? For man, a sinner, and like to the vilest worm. "The child was born, the Son was given *for us*." Christ did not assume our nature for Him-

self, as though He needed or delighted in that humanity which He assumed. It was for us. We were the ultimate end of His Incarnation. For He was born in the flesh, that we might be born spiritually in our souls. "For us men," &c., in the Nicene Creed. What, says S. Anselm, "can we imagine more compassionate, than God saying to a sinner, destined to eternal punishment, and unable to redeem himself, Take My Only Begotten Son, and offer Him for thyself; or for the Son to say, 'Take me, and redeem thyself.' Codrus sacrificed himself for his country; but what comparison can this bear to Christ, who, clothing Himself with our flesh, freed us from eternal death and hell, and made us heirs of His heavenly kingdom and eternal glory?"

4. But *why* was the Word made man? To deliver man from hell, death, sin, and utter misery of body and soul. For the Word gained nothing for Himself but the "emptying" of Himself, insults, poverty, death, and the cross. For our redemption "He was born in time, that we might be born for eternity, He was born in a stable, that we might be born in heaven" (S. Gregory Nazianzen). Hear S. Augustine (*Serm.* ix. *de Nativ.*): "Our Lord Jesus Christ, who is from eternity, the Creator of all things, became our Saviour by being born on this day. He was born for us in this ever-changing state, in order to bring us to the eternal Father. God became man, that man might become God, and, that man might eat angels' food, the Lord of angels became man." And also S. Gregory Nazianzen (*in Distiches*). S. Clemens Alex. says that by His Incarnation He changed earth into heaven, and made angels, and even gods, of men. (And so too [Pseudo]-Origen, *Hom.* ix. *in diversis;* S. Leontius, *Serm.* vi. *de Nat.;* and S. Anselm, *Cur. Deus Homo.*)

See then the immensity of this blessing. God not only rains down manna, but rends the heavens as it were, and showers all the treasures and compassions of the Godhead upon us. (See Isa. xlv. 8.) And S. Augustine, *Serm.* xxvii. (*nunc* clxxxvii.): "My mouth shall speak the praise of the Lord, the Lord by whom all things were made, the Revealer of His Father, the Maker of His Mother, the Son of God—of His Father without a mother; the Son of Man—

of His mother without a father; the Word of God before all times, made man at the fitting time. . . . Great in the form of God, little in the form of a servant. . . . And yet not so as to detract ought from His greatness, or that His littleness should be overwhelmed by His greatness," &c. And S. Gregory Nazianzen thus rejoices (*Orat.* xxx. 7): "Christ is born: glorify Him; Christ has come down from heaven: go forth to meet Him. . . . Clap your hands together, all ye people, for unto us a Child is born, unto us a Son is given. . . . He who is without flesh is incarnate, the Word increases in stature, the invisible is seen, the intangible is touched, He who is without time begins to be the Son of God—is made the Son of man. Jesus Christ, the same yesterday, to-day, and for ever." See S. Bernard (*Serm.* i. *de Epiphany*): "What could declare His mercy so much as His taking on Him our misery? . . . for the more He humbled Himself in His humanity, the more did He exhibit His goodness; and the viler He became for me, the dearer did He become to me." And (*Serm.* lxiv. *in Cant.*), "O the sweetness, the grace! O the power of love! The highest of all has become the lowest of all. And who effected this? Love ignoring dignity, great in condescension, mighty in its affections, powerful in persuasion. And what mighty violence! love triumphs over God, to teach us that it was of His love that His fulness was poured forth, His height brought down, and His one nature associated with another."

Let us then open our heart wide to receive this manna pouring down from heaven, that so by our *boundless* desires we may embrace and taste all its sweetness. Let us imitate the Patriarchs, who waited four thousand years, and longed and thirsted for it, saying, "O that thou wouldest rend the heavens and come down!"

Let us imitate the Blessed Virgin, who after His conception longed for His birth, was torn away from the world, and wholly united to Christ. Let every one make known to Christ his necessities, and that temptation which specially weighs him down, and say confidently with S. Catherine of Sienna, "O Lord, I have Thee present: Thou art mine, I will not let Thee go till Thou removest this temptation; grant me this virtue or grace, till Thou entirely possessest

my heart, and imbuest it with Thy love." For He came on earth for this very purpose. S. Jerome and S. Paula went to Bethlehem, that they might continually behold in their minds the birth of Christ. So S. Francis just before his death celebrated Christmas with an ox and ass, ever repeating, "Let us love the Babe of Bethlehem." And S. Bernard on this mystery surpasses himself, as he preached, saying, "Christ gave Himself wholly for thee: do thou give thyself wholly to Him; as He became man for thee, do thou in return be born to Christ—engraft thyself with the Word, betroth and give thyself wholly to God." See also *Serm. in Cœna Dom.* at end of his works.

And our hands have handled of the word of life. That is, that Very Word which we have handled, seen, and heard. That which we could handle and touch, His humanity, *e.g.*, and thus have found that He truly assumed human flesh, and was not a phantom or spectre. Happy they who were permitted thus to see, hear, and touch the Incarnate Word. See Luke x. 23.

Didymus refers all this to the Resurrection, a mystery which the Apostles constantly confirm and enforce. The Gloss confines it to the Transfiguration. But it is far better to refer it to the whole economy of the Incarnation *of the Word of life*, that is, the eternal, uncreated, Divine Word. S. Basil thinks that the Holy Spirit may be called the Word. But, as S. Thomas says, in an improper sense. See notes on John i. 1.

But it may be asked, (1.) why does S. John call the Son, the Word? 1st, Because both in his Gospel and Epistle he refers to that beginning which Moses speaks of. 2d, Because the Word Who is in the bosom of the Father has all wisdom. And this wisdom S. John sets forth, dwelling more on Christ's teaching and doctrine, while the other evangelists dwell more on what He did. He therefore calls Christ the Word, because he purposes to recount the sayings of this "Word." 3d, If he had called Him the Son, they might have imagined Him to be of a bodily and passible nature. But the "Word" signifies that His generation was not human but spiritual and divine, and consequently pure, perfect, and incorruptible,

generated by the Divine mind as a word is generated in our mind. 4th, Because the "Word" signifies the mental conception of God the Father, and this is the generation of the Son, who represents and sets forth the wisdom and will of the Father, as a word would do. And this too is the very reason why the Son, and not the Father or the Holy Spirit, was incarnate, because the Incarnation took place in order to manifest God to man. But it is by a word that anything is manifested. And as the Word was begotten of the Father in the Spirit, so did it become Him to be born of His mother in the flesh. S. John therefore leads us to the Word, and through Him to God, in order to teach us ever to hold sweet converse with Him. As Seneca says, "As the rays of the sun reach the earth, but dwell in their own source, so does a noble soul, which is sent among us to bring a closer knowledge of divine things, hold converse indeed with us, but is not separated from its own source." It is wedded to the eternal word, as S. Ambrose says and S. Augustine (*Serm.* xxxviii. *nunc Serm.* cxvii.), "A man becomes happy by attaining to that which ever continues happy, and is itself perpetual happiness, and that by which man lives is perpetual life, that by which he becomes wise is perpetual wisdom, and that by which he is enlightened is perpetual light."

2d. But why is the Son called λόγος? (1.) That word can be translated 'wisdom.' And just as wisdom is intimately connected with ourselves, so is the Son with the Father. And (2.) as reason or knowledge proceeds from the mind, so does the Word or the Son proceed from the Father. So Origen, S. Chrysostom, Theophylact, Euthymius in John i., Nazianzen, *Orat.* iv., S. Basil, &c. And (3.) because He makes us subject to reason. See Rupertus on John i., and Eusebius, Demetrius, *Evang.* v. 5. "The Word has in Himself the reasons of all created things, and is accordingly termed the Wisdom and the Word of God." But this word 'reason' does not express so clearly His procession from the Father. (See S. Augustine, *Quæst.* lxiii. *inter* lxxxvii.) Besides which the word 'reason' speaks of the Essence of God and is common to the Whole Trinity, and is not merely personal as [Pseudo]-Dionysius says (*De Divinis Nominibus*).

But lastly, 'reason' can exist in one who at the time does not understand (as when sleeping), but the 'Word' only in one who actually understands.

2d. The word λόγος may mean 'work.' For the Word is the coequal work of the Father as God. See Wisd. vii. 25.

3d. It may mean 'power.' For the Word is the arm of the Father, by which He created all things (as God), and by whom He redeemed all things. (See 1 Cor. i. 23.)

4th. It may mean 'the form.' For the Word is the brightness of the Eternal Light. Wisd. vii. 26; Heb. i. 23. [Pseudo]-Dionysius speaks of the Father as the primordial Fount of Godhead, and the Son and the Holy Ghost as shoots (so to speak) of Godhead. And accordingly S. Augustine (*de Trin.* vi. 10) says, "A certain person (S. Hilary, *de Synod*) says that when he wished to express in the clearest manner the properties of the several Persons in the Trinity, he used to say that 'Eternity was in the Father, His Image in the Son, His use in the gift, *i.e.* the Holy Spirit the gift of the Father and the Son.'" And (as above) "The Word increases not as we know Him, but ever remains one and the same, whether we adhere to or withdraw from Him, ever abiding in Himself, and renewing all things. The Form (or pattern) of all things, unfashioned Himself, independent of time and space."

5th. It can mean 'definition,' because He definitely and fully sets forth the nature of the Father, and of all things besides. As S. Gregory Nazianzen says, "The Son has the same relation to the Father as the definition to the thing defined. For he who sees the Son, sees the Father: for the Son is a brief and simple setting forth of the Father's nature." See Euthymius on John i. Again, it may mean 'a computation;' for the Word is the standard by which all things are computed.

6th. Again, it may mean the '*cause*,' for the Word was both the efficient cause of all creatures, and also the idea which conceived them.

7th. Beza and others suppose it to be the promised Word, foretold by the Prophets. But Salmeron states in reply, that He was before

all Prophets, and was with God. In fact, Beza denies the λόγος quite as much as do the Alogians (see *Epiph. Hær.* li.), as do also the Magdeburg Centuriators, and thus are semi-atheists.

8th. But the best meaning is that He is the 'Word,' not of the mouth and voice, but of the heart and mind. For as we conceive anything in our mind, so did the Eternal Father, knowing what was His own Essence and all its capacities, form and produce this Word from eternity in every respect equal and like to Himself, and consequently God, the Son of God, begotten of the Father. (See Suarez, *lib.* ix. *de Deo Trin. cap.* 4, 6, and others.)

Here note that the Word of God has a twofold sense, first, *essential*, because He is the very essence, mind, and will of the Father which He communicates to the Son and the Holy Spirit. The Arians believed this, but added that God began to be the Father only in time. (2.) There is the personal sense of the word, viz. the Word begotten of the Father, and a Person subsisting by Himself. Of Him S. John speaks both here and in his Gospel. S. Cyril (*Thesaur.* vii. 1) says, "S. John chose the name of the 'Word' as most appropriate, and significative of the Godhead, and the procession of the second Person of the Trinity." But S. Augustine (*de Trin.* xv. 14), "the Father knoweth all things in Himself—in Himself essentially, but in the Son as His Word."

The word λόγος is the same as *discourse*, or *speech*. Accordingly, Tertullian, S. Cyprian, S. Ambrose, Jerome, use the word '*Sermo*.' Erasmus adopted this in the passage before us. For this innovation he was sharply handled by theologians, but defended by Calvin.

The term 'word' (*verbum*) is more appropriate—(1.) as the simplest; (2.) the most general term; (3.) because it is the proper word for any mental conception, and the Son is the conception of the Father's mind; (4.) a word is uttered by the mouth, and so did the Father make known His will through the Word, as S. Epiphanius expressly says (*Hær.* lxxi.), and S. Augustine (*de Fide et Symb. cap.* iii.), "He is called the Word of the Father, because the Father is made known through Him. For just as we by our words make our mind known to a hearer, so is that Wisdom, whom the Father

begat, most fittingly called the Word, because it is through Him that the very secrets of the Father are made known." S. John here and elsewhere calls Christ the Word by reason of His Godhead and not His manhood.

S. Basil, describing the dignity and attributes of the Word (*lib.* ii. *contr. Eunom.*), says, "In order to have a worthy understanding of His generation from God, we should consider it to be impassible, indivisible, before all time, like a ray shooting forth from a light, not carefully wrought out at some subsequent time, but as existing together with its prototype, which gave it its being, and coexisting with it, like the impression of a seal, or as when teachers impart knowledge, without losing anything themselves, and yet instructing their hearers." And Tertullian (*adv. Praxeam*, ch. ix.) uses the same comparisons. "God brought forth His Word, as a root produces a plant, a fountain the river, and the sun its rays. But yet we cannot separate them from each other, as the Word cannot be separated from God." This doctrine is fully set forth in the Creed which S. Gregory Thaumaturgus is said to have received from S. John himself, at the bidding of the Blessed Virgin. The Gentiles knew this truth in a shadowy way, having learned it either from the Old Testament or from the Sibylline Books, or even from the light of nature, or Divine Inspiration. Plato accordingly was called the Attic Moses, (Eusebius, *de Prep. Evan.* xiii.; and Theodoret, *de Curando Græc. Affect. lib.* ii.), Lactantius (*de Sap.* iv. 9) says, "Philosophers were not ignorant of this divine Word. For Zeno calls the Orderer of Nature and the Maker of the Universe the λόγος."

But it will be asked, was this Divine Word like our Word, or unlike? Partly like, and partly unlike. It was like in these respects: 1. As being immaterial. 2. As being in either case the vehicle of our thoughts; and 3, of our conceptions. 4. As being within. 5. As being the idea according to which nations are moulded. Hence Tinneus calls the Word of God his pattern world, the model of all created things. 6. As the thoughts of our mind are uttered outwardly in word, so was it when the Word of God spake in the Flesh He assumed. 7. As our word is the image of our understanding, so is

the Word the image of God the Father. 8. As our word or conception lasts as long as we understand any matter, so is it with the Divine Word. The Divine mind ever abides, so does His Word. And as the mind of the Father is ever active, so is it with the generation of the Word. It is ever going on. As the Ephesian fathers say, "Let the splendour of light set forth that the Son of God has ever been coeternal with the Father, let the 'Word' declare that His generation was without suffering, and let the Name of Son reveal His consubstantiality." See, too, S. Basil (*Hom.* i. *on S. John*). 9. As the conceptions of our mind precede our action. As S. Augustine says (*de Trinit. lib.* xv. 11), "There are no acts of ours which are not previously suggested in the mind. There may be words of ours which are not followed by action, but the contrary cannot be: and in like manner the Word of God could be when as yet no creature existed, but no creature could exist except by Him by Whom all things were made."

II. It is unlike: (1.) Because our word is merely an accident of our mind: but the Word of God exists as a Substance and a Person. See S. Athanasius, *Serm.* i. *contr. Arianos;* and S. Chrysostom, *Hom.* i. *on John* ix. 2. (2.) Our word is a thing of time, subsequent to its conception in the mind, whereas the Word of God is from all eternity, and coeval with the Father. And again our 'word' results from our being unable otherwise to understand others. But the Word of God arises from the infinite perfection and productiveness of the Father's mind. (3.) Our speech is imperfect, ever changing, and complex. Whereas the Word of God is perfect, ever constant, unchangeable, one and the same, as S. Augustine says (on Ps. xliv.), "All things exist in One," and S. Athanasius, *Serm.* iii. *contr. Arian.* (4.) Our word or speech is distinct from our mind, whereas the Word of God is consubstantial with the Father. (5.) Our speech (or word) is part of our nature, but the Word of God is a Person distinct from the Father. (6.) Our word is not our son, whereas the Word of God is the Son of God, as S. Augustine says (*de Trinit.* vi. 1): "The Father is Very Wisdom, but the Son is Wisdom and Power from the Wisdom and Power of the Father. The Father is

not wise by engendered Wisdom, but is in Himself unbegotten Wisdom." (7.) Our words are feeble and ineffectual; the Word of God is all-powerful. (8.) Our words soon pass away and come to naught. The Word of God is eternal, for eternal is the understanding and the generation of the Father. S. Hilary says (*de Trinit.* ii.), "The sound of the voice ceases, and the expression of our thought. But this Word is a reality, not a mere sound." (See Suarez *ut supra.*)

And therefore, though we may in some measure ascend from the word of our mind to (the knowledge of) the Word of God, yet this ascent by the light of nature is only to (the knowledge of) His essential Word. For this God conceives, understands, and bringeth forth all things. But that He brought forth and begat His Personal Word, that is as Son, surpasses the understanding both of angels and men. It must therefore be wondered at and adored in mute and holy silence, rather than be pried into and set forth by our too curious and yet feeble understanding, so that we may wonder and cry aloud with the Seraphim, 'Holy, Holy, Holy,' &c. This was not known to Plato, or to Demosthenes with all his eloquence. "I will bring to nought the understanding of the prudent," says S. Jerome to Paulinus. "My heart hath uttered a good word. I will speak of thy works to the King," says the Psalmist (Ps. xlv. i.) "Thou seest that this Word is the Son of God, and we believe that He came forth from the Father's breast; from the womb of His heart, so to speak." (Nazianzen, *Orat. de Fide.*) See Ps. cx., on which S. Jerome says, "He brought Him forth from His own Nature, from His own substance, from the very inmost being (*medullis*) of His Godhead. Whatever the Father is Himself in His Godhead He gave wholly to His Son."

Tropologically. S. Augustine (*Confess.* xi. 9) explains how the Word preaches to the heart of man, and S. Bernard says (*Serm.* xlv. *in Cant.*): "His beauty is His love, and it is the greater because it takes the lead. But then it is, that from the very depths of His heart, and from His inmost affections, He cries more ardently for our love in return, in proportion as He feels that He was more ready to love us than we were to be loved by Him. And hence arose His

speaking to us, His pouring forth His gift, and the response of the soul, its wonder and its thankfulness. And it therefore loves the more, because it sees that it is mastered in love, and wonders the more, and feels that it was not the first to love." And S. Ambrose, (*de Virg.* iii.) says, "the Word of God wounds, but leaves not a sore (*ulcerat*)." There is a wound of gracious love, there are wounds of charity, as the Spouse says (*Cant. ii.*), "She who is perfect is wounded with charity. Good then are the wounds of the Word—the wounds of Him who loveth us."

The word of life. "For as the Father hath life in Himself, &c." (John v. 26.) Being is here attributed to the Father, life to the Word, love to the Holy Spirit.

Life is threefold, divine, angelic, human. Of these the Divine is most perfect, boundless, eternal, uncreated, the origin and source of angelic and human life. Angelic life is created, but spiritual. Human life is partly spiritual, partly corporeal. It is also natural and supernatural. The natural consists in life, sense, and reason. The supernatural also is two-fold, begun by grace and consummated in glory. Further than this the Divine Life is formal and causal. Formal is that life with which God Himself exists, causal that by which He gives life (whether natural or spiritual) to others. The Word then is called the Word of Life, as having life in Himself and as being the cause of life to others. As S. John says, "in Him was life," being in Himself essential life. See S. Thomas, *par.* i. *Quæst.* 28, where he alludes to the words (Ps. xxxvi.), "With Thee is the Fount of Life;" as Theodoret says, "With Thee is the Eternal Word, the Fount of Life, and in the Light of the Holy Spirit we shall see the light of the only Begotten One."

But secondly, it may mean, that in the Word there exist, as in archetype, the eternal reasons of all things. "The Wisdom of God, (says S. Augustine in John i. 1) in art (or theory) contains all things. Thou beholdest the heaven, sun, moon, they exist in the theory; outwardly they are bodies, in theory they are life." And again, "All things which are made, and have not life, have life in the Word of God, though they are not life in themselves." The same statement

occurs in the Homilies ascribed to Origen. As Philo says, "When He resolved to create this world, He formed a conception of it, and from that fashioned the world we now see." See note in translation of S. Augustine (on John i. 3) in Library of the Fathers.

But again, in Him is that which sustains and supports everything in life. See S. Chrysostom, Cyril, Theophylact, Euthymius in John i. 4, and Clement Alex. *Adhort. ad gentes.*

Thirdly, But it is best to understand it to mean that in the Word is our true life, both of grace and glory. He became man in order to communicate this life and light to men: that, just as the world at large was created by Him, so might man (this existence of the world) be re-created, and brought back from sin to the life of grace and glory. See below, verse 2, and chapter v. ii. See S. Chrysostom, Augustine, S. Ambrose, *de Fide, cap.* iii. and others. See too the many passages in this Gospel where life is spoken of as coming from the Word. See also Lactantius i. 11, on the meaning of Ζεύς.

And the Life was manifested: By the Incarnation, by which He was beheld and even touched by men. This was prophesied by Isaiah; and see Luke iii. 5. And S. Ambrose in Ps. xxxvi. (xxxvii.) 19 says, "Christ is in all things our life. His Godhead is our life, His eternity is our life, His flesh is our life, His Passion is our life." Whence Jeremy says, "We shall live in His shadow, the shadow of His wings. The shadow of the cross is the shadow of His Passion, His death is life, His wounds are life, His blood is life, His burial is life, His Resurrection is the life of all men. Wishest thou to know how His death is life? We are baptized into His death, that we may walk with Him in newness of life [Rom. vi. 4]. And He says Himself, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit (John xii. 24). He, that grain of wheat, was *separated* from the body for us, and died that He might bring forth much fruit in us. His death therefore is the fruit of life."

And bear witness. In our words, our life, our suffering death and martyrdom. As S. John says of himself (Rev. v. 1.) Again, it means, "We protest and denounce, by threatening unbelievers with

the terrible judgment of God." As Cassian says (*de Incarn.* v. 6), "In faithfully discharging His office, He leaves those who refuse to listen, to bear the peril of their own disobedience."

And shew unto you that Eternal Life: Christ, who as the Word of God is *eternal life: which was with the Father, and was manifested unto us*—being made visible by His Incarnation, miracles, especially (says Cajetan) by His Transfiguration, Resurrection, and Ascension. By which latter He shows that not only as the Word, but as man also, He will live a glorious and eternal life.

With the Father. As the Gospel says, "The Word was with God." Being, as Nonnus says, "never parted from the Father: ever seated on His Throne."

S. John here answers the objection, "How could He be ever with the Father, when there was no place where He could be? S. John replies that there was no need of space for Him. He was in the bosom of the Father. But the word 'with' signifies three things: (1) That He was a person distinct from the Father, (2) that He was closely connected with Him, (3) was equal to the Father. This overthrows the Eunomian heresy that the Son was not the Word, for S. John says that it was the same Word which was with the Father, and was manifested in the flesh. And to keep them from inferring that the Word was not God, S. John expressly adds, "And the Word was God." For the Divine Persons, though distinct the one from the other, have yet one and the same Essence. And that the Word was not, as Arian suggested, separable from the Father, as some article of dress (see S. Fulgent, *contr. Monimum, lib.* iii. *cap.* 2, 3), He is one with the Father as heat and brightness co-exist in the fire, or as memory and understanding co-exist in the same mind, or perhaps intellect, memory, and will are identical with the mind itself.

And was manifested unto us. This was at the Incarnation (as S. Dionysius Alex. says), where the invisible became visible, and when He who far surpasses every being came from the hidden shrine of Godhead, became man, and stood forth to our view. But God in truth is hidden even after this manifestation of Himself, or

indeed (to announce a higher truth) even in this very manifestation. For the Godhead of Jesus was hidden, and the mystery which then was wrought respecting Him is not revealed or brought into light by anything which can be said or thought about Him, but even when it is spoken of cannot be explained, and when it is understood is still kept secret.

Ver. 3.—*That ye also may have fellowship with us.* That is, in the same faith and Church of Christ, where all partake in the same sacraments. It means also that ye should make increase and advance in the faith. It signifies a continuous and growing act. For he speaks to the faithful who already belonged to this society, though Œcumenius thinks it refers to unbelievers, whom John wished to attract to the Church of Christ. This is what S. Paul speaks of (Heb. xii. 22), "Ye have come unto Mount Sion," &c. For with all these we have fellowship in the Church—with Angels, with the Apostles, with the early Christians, with just men made perfect, with Christ and with God. Whence S. John adds,

And that our fellowship may be with the Father, and with His Son Jesus Christ. Not with the god of Simon Magus, and with his mediating angels, whom he regards, as does Plato also, as demigods. For, as Bede says, "No one can have fellowship with God, unless he be first joined to the fellowship of the Church." And as S. Cyprian says (*de Unit. Ecclesiæ*), "Whoever is separated from the Church is joined to an adulteress. He is severed from the promises of the Church, and will not attain to the rewards which Christ offers. He who has left the Church of Christ is an alien, is profane, is an enemy. He cannot have God as his Father, who hath not the Church as his mother. If no one could escape who was without the ark, so can no one escape who is without the Church, &c." Excommunicated persons then who are separated from the Church are likewise separated from God. In the Greek this is stated more plainly and forcibly, *Our* fellowship is with the Father and with His Son Jesus Christ. It sets forth the nobleness of the fellowship of the Church, as being our fellowship with God and Christ, for the Church is His spouse. (See 2 Pet. i. 4; 1 Cor. i. 9 and vi. 7.)

All the faithful then have fellowship with Christ and God by faith, hope, and charity, and the more so as they advance in these graces, imitate His life, and help to propagate His truth, like the Apostles, who did and suffered so much for Christ, and devoted themselves entirely to promote His glory and the salvation of souls. This fellowship or society embraces all the qualifications of true friendship which Aristotle, Cicero, and others speak of. Accordingly S. Augustine (*Tract.* lxxvi. *on John*) says, "The Holy Spirit with the Father and the Son makes His abode with us as in a temple. The whole three Persons come to us, when we come to them: they come by succouring, we by obeying; they by enlightening, we by beholding the light; they by filling us, we by receiving—so that our sight of them is not outward, but inward, and their dwelling with us is not transitory but eternal." Dionysius the Carthusian beautifully and piously explains (*in loc.*) how the faithful should hold converse with God. Hesselius and Lorinus describe our fellowship with Christ as that of a lord with his servant, a father with an adopted child, of the enlightener and the enlightened, the justifier and the justified, a ruler and subject, a giver and receiver, of one who invokes and one who hears, of one who bestows gifts and one who returns thanks, of Him who blesses and he who is blessed; so that, cleaving to God, we may be one with Him, and walking in the light as He is in the light, may have fellowship with Him. It is (as concerns Christ's human nature) like the relation of a master and his scholars, of a Priest and those for whom he offers sacrifice and intercedes, of one who suffers punishment which another deserved, and one who receives a favour which he did not deserve, &c. Scripture explains it under the type of a Shepherd and his sheep, the head and the members, of food and its eaters, the vine and the branches, and so on. We, in a word, who are partakers of His sufferings, are partakers of His consolations. Christ also calls us His friends, brethren, &c. He says that His God is our God, His Father and our Father. (See Eph. ii. 19; 1 John iii. 1; 2 Cor. xi. 2; Hos. ii. 19.)

And these things write we that ye may rejoice in the fellowship of the Church of Christ, *and that your joy may be full.* Increase daily

more and more (see Phil. ii. 2; John xvii. 13.) This is the result of a good conscience (2 Cor. i. 12). As S. Bernard says to Pope Eugenius, "What is more precious, what more calm, and what freer from care than a good conscience? It fears not losses, it fears not reproaches, it fears not bodily tortures, for it is exalted rather than cast down by death itself." And so too Cicero, Horace, and other heathen writers. The Apostle therefore rightly sets forth the hope and confidence inspired by a pure and innocent conscience. For S. Augustine truly said [on Ps. xxxi.], "The very charity of a righteous man gives him hope of a good conscience, for a good conscience inspires hope; for just as an evil conscience leads to utter despair, so does a good conscience inspire confident hope."

The joy then of believers is real and solid. Being joy in the Lord it satisfies and fills the mind, while joy in worldly delights, wealth, and honours, does but excite without gratifying. Hear S. Gregory (*Hom.* xi. *in Evang.*), "Because unending lamentations follow after present joys, avoid vain joys in this life if ye dread sorrow in the next. For no one can both rejoice with the world here, and reign with Christ hereafter. Abstain therefore from the fleeting pleasures of temporal delight, subdue the desires of the flesh. And if anything charms thy mind here, let it shrivel to nothing at the thought of the eternal fire; and whatever makes thee merry in youth, let youthful discipline check and restrain, that so ye may more easily obtain eternal joys, by fleeing of your own accord from those which are only temporal." And S. Chrysostom (*Hom.* xviii. *ad populum*), "He that rejoices in the Lord can never by anything accidental be deprived of it. For all other things which delight us are subject to change, nor can they afford us so much pleasure, as to drive away and cast a shade over the sorrow which springs from other causes. But the fear of God is firm and immovable, and is the source of so much joy, that no sense of other evils can gain hold of us." And S. Augustine (*Confess.* x. 22) distinguishes between true and false joy by saying, "There is a joy which is not vouchsafed to the wicked, but to those who freely worship Thee. For Thou Thyself art their joy. And a happy life consists in rejoicing in Thee, and

for Thee. There is no other joy but this, and they who think that there is another, follow after another kind of joy, and not the true one."

And this is the announcement. That is, the message announced: As God is called our fear, our hope, that is the object of our fear and hope, by a metonymy.

That God is light, and in Him is no darkness at all. Referring to John i. 4. The Word then is the light of men, by which they are enlightened through faith, hope, and charity. For it is spiritual light which is here spoken of. The meaning is, that our life consists in the enlightenment of the Word, whereby men are enlightened in the knowledge of God and their own salvation. And this was the reason why the Word was made flesh, and manifested to men. The Word then is substantial and uncreated light, formally, ideally, and as the cause of all light, whether corporeal or spiritual, of grace and of glory. God, accordingly, is said to be clothed with light (Ps. civ.), to be the Father of lights (James i. 17), and to dwell in unapproachable light (1 Tim. vi. 16). For light is the noblest quality of matter, setting forth the glory and gifts of God's illumination and grace. There are indeed very many and most beautiful resemblances between God and light. For the quality of light is its great swiftness and its efficacy, its purity, which is not soiled by anything it comes into contact with, bringing with it warmth, brightness, and gladness—making everything visible, giving to all living things life and vigour. Such is the grace of God. Sin is the opposite, and is therefore symbolised by darkness. S. [Pseudo]-Dionysius (*Cœlest. Hier. cap.* xv.) gives thirty-one resemblances between light and the grace of God. And S. John Damascene (*de Fide* ii. 11) compares the Holy Trinity to a parhelion, in which there appear to be three suns, though in reality there is but one. "He says the Godhead is indivisible, just as in these three suns, inseparably connected together, there is one and the same tempering and blending of light." And [Pseudo]-Dionysius represents the Holy Trinity by three lamps, illuminating a house as with one single indistinguishable brightness. And the light of the Deity, and the Trinity, bright as it is in itself, yet is obscure darkness to us, because the eyes of our mind are unable to gaze steadily on so brilliant and over-

powering a light. This is also referred to by [Pseudo]-Dionysius. The Father then is the source of light; the Son, light proceeding directly from Him with equal and commensurate brightness; the Holy Spirit, as a reflected brightness, proceeding from the mutual and reflected love of the Father and the Son. The Gentiles had some shadowy notion of this, Parmenides defining God as a continuous circle of light, encompassing heaven, and Democritus, as mind in a fiery circle.

Christ, as God and the Word, is the formal uncreated light; as man, He is the created light, because He is full of wisdom, grace, and glory. He is also the causal light, as being the cause of all grace and glory in us. As S. John says, "He is the light, because He enlightens every man that cometh into the world," and that not as giving them the light of reason (as Origen and S. Cyril suppose), but rather as giving them the supernatural light of faith and wisdom. Malachi terms Him the Son of righteousness. Manichæus was wrong in supposing that the material sun was Christ (see S. Augustine, *Tract.* xxxiv. *on S. John*). Christ specially shone forth after His Incarnation, though He shone as a light even before that, as the dawn precedes the day. See S. Augustine (*Tract.* i. *on S. John, and Isa.* xlix. 6). Christ said Himself, "I am the Light of the World." And Simeon also, Luke ii. 32. S. Augustine (*Hom.* xliii. *inter?* [*nunc* cxxxv.]) says beautifully, "Christ came as an illuminator, because the devil had blinded men. This chiefest Physician compounded an eye-salve of infinite value to cure the blinded eyes. How healing was it, compounded of the Word and the flesh. But the eyes of man were so restored and enlightened, as to be equal to the eyes of angels, and to behold the heavenly glory of God Himself." This light He imparted to the faithful, and especially to apostolic men, for them to become the light of the world (see Job xxxviii.; Ps. lxxxix.) And as He said to His apostles, "Ye are the light of the world." So John, speaking of S. John the Baptist, and so S. Paul writes to the Ephesians, v. 5.

And in Him is no darkness at all, darkness being the type of ignorance and sin. So Didymus and Œcumenius, who quotes John i

5, and adds, "He calls our sinful flesh darkness, in which Christ was born, and yet was not partaker of sin." As Moses, David, Habakkuk, and S. James (i. 17) say of God. Our actions, however they shine, are not the light. But the Divine Essence is light. It was said of the holiest of men, "He was not that Light;" but of the Word of God, it was said, "That was the true Light," &c. And S. Gregory Nazianzen (*Orat.* xl.) says, "God is that highest and unapproachable Light, which cannot be conceived in the mind, or expressed in words, enlightening every nature which is endowed with reason, in matters intelligible to the mind, as the sun does in objects of sense, presenting itself more clearly to our comprehension, the more carefully we have cleansed our minds from sin, and as one who is the more greatly loved, the more we contemplate Him, and lastly, as one who is better known the more we love Him."

All this indicates the truth of John's words, that God is light *perfectly* unblended with darkness, and that light of the understanding, which enlightens the eyes of our soul to discern it, by withdrawing it from all material objects, exciting all our affections to desire it, and it alone.

This corresponds with John i. 4: "The light shineth in darkness, and the darkness comprehended it not." Of which S. Gregory Nyssen (*Orat. de Nativ.*) remarks, "His purity touched our filthiness, but was not defiled." And S. Augustine (*Epist. ad Honorat*) says, "The Son of God is not absent even from the minds of the ungodly, though they see Him not, just as light is not seen when presented to the eyes of the blind. But the light of the Word shines in the darkness of ungodly men, by the light of reason, by the voices of created beings, which exclaim that there is a Creator who is to be venerated and loved, by the law of nature within in the mind, by the new law, by Scripture, by doctors and preachers, holy inspirations," &c.

And hence S. Augustine (*Tract.* ii. *in John*) says, "Sink not into sin, and that sun will not sink to thee. If thou sinkest, He will sink to thee."

The Gentiles seem to have seen this in a shadowy way. See S. Clement Alex., *Strom. Lib.* iv.

Ver. 6.—*If we say that we have fellowship with Him, and walk in darkness, we lie.* See 2 Cor. vi. 14. To walk in darkness, is to live in sin, to add sin to sin. He here aims at the Gnostics, who, like the Lutherans and Calvinists, think that they are predestinate, and that they will certainly be saved, however sinfully they may live. And so too the Ebionites. Here observe sins are called darkness for various reasons. (1.) Darkness is a loss of light, sin is a loss of grace. (2.) Darkness causes us to stumble, so do sins cause us to stumble in the way of holiness. (3.) Those who work in the dark (owls) hate the light, so do sinners. John iii. 20. (4.) Sins are the work of the prince of darkness. (5.) They are committed in the dark. (6.) Sins arise from blindness of heart. "This can be removed only by God, who enlightens our minds" (see S. Augustine, *contr. Julian, lib.* v.) This darkness is a sin and the punishment of sin. (7.) Sins darken the mind more and more; and (8.) they lead to everlasting darkness, and are called the shadow of death.

We lie, and do not the truth. The truth here meant is not mere speculative truth, but truth in act and deed. By truth we mean duty, and he who merely pretends to do it, is merely a masked hypocrite. (See Gregory Nyssen, *Epist. ad Harm.*) It is said of the devil that he abode not in the truth (John viii. 44), because he fell from his first estate, and was "a liar and the father of a lie."

Ver. 7.—*But if we walk in the light* (of reason, virtue, grace), going on from virtue to virtue, *as He is in the light.* He is in truth the very substantial and divine Light, and does all things in the light of wisdom, prudence, and divine holiness.

We have fellowship one with another, and consequently with God. S. Augustine truly said (*Confess.* iv. 9), "Blessed is he that loveth Thee, his friend in Thee, and his enemy on account of Thee. For he loses no friend to whom all men are dear in Him, who is never lost." See Prov. iv. 18, and Phil. ii. 15. S. Augustine says (*de Verb. Apost. Serm.* xv.), "Ye see that we are wayfarers. What then is walking? It is in a word to make progress, lest ye should not understand this, and walk too slowly. Be ever displeased with what thou art, if thou wishest to arrive at that which as yet thou art not. For

thou remainest in the spot where thou art satisfied to be. If thou sayest it is enough, thou art lost. Ever be adding somewhat, ever be walking, ever make progress. Do not tarry in the way, do not turn back. He tarries who is not going onward, he turns back who goes back to his old starting-place—he who apostatises turns away from the path. A lame man who walks in the way, is better than a swift runner who goes astray from it."

And the blood of Jesus Christ His Son cleanseth us from all sin. But not so as to make us impeccable. It means that He has cleansed us from our sins by baptism, that He cleanses us (at the present time) from venial sins, and will cleanse us hereafter from the peril of mortal sins, and at last will cleanse in heaven from all concupiscence. S. John uses the present tense, as including both the past and future. (See S. Augustine and Bede *in loc.* and S. Jerome *contra Pelag. Lib.* ii.)

Here note (1.) that God does not merely erase sins, but washes them away entirely. The Council of Trent (*Sess.* vi. *chap.* 6) says, "No one can be righteous unless the merits of Christ's Passion are imparted to him," &c. And Clement VI. (*Extrav.* '*Unigenitus*') asserts that "one drop of Christ's blood could have redeemed the whole world, as being the blood of the Word by hypostatic union." S. Gregory Nazianzen says, "No miracle is comparable with that of our salvation, wherein a few drops of blood restored the whole world, and (as blood curdles milk) binds us all into one;" and S. Augustine, on Ps. lxv., "Ask ye what He purchased? See what He gave, and then find out what He purchased. The blood of Christ is the price. What did it purchase, save the whole world?" "The blood of the Lord is the price of our life," &c. And S. Ambrose (*de Virg. Lib.* iii.), "We have all things in Christ. Let every soul draw nigh to Him, whether suffering from bodily sins, or firmly fastened by the nails of worldly desire, or which is still imperfect, but yet is making progress in inward meditation, or being even perfect in many virtues is altogether in the power of God; and Christ is all things to us. If thou wishest to cure thy wound, He is thy Physician; if thou art burning with fever, He is a fountain of waters; if thou art burdened with guilt, He is thy righteousness; if thou needest help, He is thy strength; if thou fearest death, He is thy life;

if thou longest for heaven, He is the way; if thou shrinkest from darkness, He is thy light; if thou seekest food, He is thy sustenance."

The blood of Jesus Christ is put, by a metonymy, for the pouring forth His Blood. It follows that His blood cleanses us not physically but meritoriously. But see S. Thomas (3 *part* 9. 48, *art.* 6, *and* 9. 50, *art.* 6), who says that it has physically power to sanctify as being the physical instrument which God makes use of for our sanctification. But see the whole passage.

8. *If we say that we have no sin, we deceive ourselves.* Cajetan understands this of original sin, which we all contract from Adam, the Blessed Virgin alone excepted (see authorities quoted). (2.) Lyranus understands it of mortal sin, from which no one can dare to assert that he is free. (3.) Cardinal Hugo and others generally understand it of venial sin, into which we cannot help falling. See *Conc. Irid. sess.* iii. *can.* 23, where, however, the Blessed Virgin is counted as an exception. By speaking in the first person John includes himself and the other Apostles, for though they were so strengthened by grace that they could not sin mortally, yet they did sin venially. And how much more are we guilty, and how constantly should we humble ourselves and sorrow for our sins. Others regard it as speaking of the punishment of sin, others of concupiscence which remains even in those who are regenerate and justified. See *Conc. Irident.* But we may include all sin under one general statement, the word 'have' comprehending both past and future time. We have had original sin, and we have, or shall have, some actual sin. In ver. 10 the past tense is used. S. John wishes to show that all are guilty of sin, and need redemption by Christ, for he says, "If we say that we have no sin," &c. But though these words may be taken as referring to all sin, yet properly and directly they speak of actual sin, whether mortal or venial. For he speaks of our confessing our sins, which refers only to actual sins. The meaning then is this, that we deceive ourselves if we assert that we are free from any actual sin. It is thus understood by the Council of Millois, S. Jerome, S. Basil, S. Gregory (*Mor.* xviii. 4), and many others. S. James supports this view (chap. iii. 2). Both S. John and S. James

refer to the heretics of their own day, who said that unbelief was the only sin, and that all things were pure to the believer, however foul his life. Luther and the Libertines taught the same, while the Beynards and Beguines considered they had attained to such perfection that they could not possibly sin, under whatever temptation. Pelagius taught that all sins could be avoided by the power of nature alone. Durandus (*in Part* ii. *Dist.* xxviii. *q.* 3) had much the same opinion, viz., that all deliberate venial sins could be avoided, but not all such as come upon us by surprise. See Eccles. vii. 20, and Prov. xxiv. 16. It is then our humiliation to own ourselves sinners, and to pray daily in our Lord's words, "Forgive us our trespasses." S. Augustine (*de Nat. et Gratia, cap.* xxxvi.) says, "With the exception of the Virgin Mary (respecting whom I do not wish, for the honour of the Lord, to raise any question about sin, for we know that more grace was given her to overcome sin of every kind, to whom it was vouchsafed to conceive and bear Him who, it is admitted, had no sin)—with her exception, if we were to question all those holy men and women, when they were living here, what, think you, would be their answer? that which this man, or what the apostle John, said? would they not say, 'If we say we have no sin, we deceive ourselves'?" And so too S. Gregory (*Hom.* xxxix. *on the Gospels*): "If then thou art elated by thy learning, thy wealth, &c., knowest thou who thou art? Thou art a sinner. Knowest thou what sin is? It is the greatest vileness, the greatest misery of man, the greatest evil to the world, for it is in the highest measure opposed to the highest good. It is the greatest contempt of God, the greatest ingratitude, the greatest hatred of God, the greatest offence to Him. It is Christicide, nay Deicide. For if God could be killed, sin would be the weapon."

Cassian (*Collet.* xxxii. *cap.* 19.) gives an example from prayer, in which there is scarce any one who does not wander in thought, and thus commit a venial sin. But he seems to say that anything which withdraws us, even against our wills, from continual contemplation of God, is a sin; and therefore he must be read with caution. But he must be understood to speak of the evil of punishment, from which however there frequently arises the evil of guilt.

We deceive ourselves, and moreover are deceived in our own minds: to the ruin of our soul. For he who thinks he is free from sin, neglects to seek a remedy for that sin, for which he will be punished. And moreover, he proudly contradicts Scripture, which says that we all are sinners, and does away with the grace and passion of Christ, in saying that he does not need to be cleansed by His Blood.

And the truth is not in us. That is, we lie. S. Augustine (commenting on Eccles. vii., in *Sententiis Sent.* 365) says, "He who is just overmuch, becomes unjust over much. For who is he who makes himself just, but he who says that he has no sin?"

Ver. 9.—*If we confess.* S. John here suggests a remedy for sin, namely, its sincere acknowledgment, and humble confession, and penance, for by this is the Blood of Christ applied to us, to cleanse us from it. But what is the kind of confession which he requires? a general confession made to God, or a special confession to a Priest? S. John seems to require both of those, a general confession for lighter sins, special confession for grave ones. Mortal sins must be confessed, not only to God, but to the Priest, who has power to forgive (John xx. 23). See Bellarmine, *de Pœnit.* i. 13, iii. 4. As S. Cyprian says (*Serm. de Lapsis*): "In this way do they remove the burden of their mind, and seek for a salutary remedy for such small and slight wounds." And Tertullian (*de Pœnit.* ch. 3) says, "Confession removes the burden of sins, just as concealment adds to it." He then sets forth the acts of penance; as sackcloth and ashes, simple food, frequent fasts, tears and sighs, &c. As S. Chrysostom briefly says, "Penitence is contrition of heart, confession with the lips, and humility in every act."

See here the great benefit of confession, in appeasing God's wrath, and obtaining His grace. (See Is. xliii. 26, sec. lxx., and Ps. li. 4, xxxii. 5). Origen, on Ps. xxxvii. [xxxviii.], says that it is like a vomit, which relieves the overloaded stomach. And S. Diadochus says that it is the best remedy against sin for "religious" to confess to their spiritual director; and S. Francis, quoting S. Augustine (*Sentent.*), says, "If thou excusest thyself, God accuses thee; and if thou accusest thyself, He excuses thee." Besides this, S. John

teaches us that as we sin frequently, we should confess frequently, for trifling sins, if neglected, become great ones, "as many drops fill a river, and many grains make up a mass." And what difference is it, whether a ship be sunk with one huge wave, or by the gradual oozing in of water, through a neglected leak? See Ecclus. xix. 1. And as S. Gregory says, "If we neglect to cure small faults, we are insensibly led on to boldly commit greater ones;" and again, "He who neglects to sorrow for and avoid even the least sins, does not fall suddenly from a state of grace, but, by little and little, he falls entirely away. Those then who frequently fall away in little things, should seriously consider that sometimes we sin more grievously in a little fault than in a greater one. For the greater it is, the more quickly do we discover that it is a fault, and therefore more speedily correct it, whereas a smaller fault is counted as nothing, and is therefore more fatally and more unconcernedly persevered in. And frequently a mind accustomed to lesser faults dreads not greater ones."

Is faithful. Because He who told us to pray for forgiveness of our sins promised that His fatherly forgiveness and pardon would follow. (S. Cyprian, *de Orat. Dom.*)

And just. How is this? He is not bound as an act of justice to forgive sins even to him who is penitent. It is of His mere mercy and clemency. But it is fitting and an act worthy of God to forgive the sin of a penitent, both because He promised to do so, as the reward of penitence (see John xx. 23, Ezek. xviii. 32, and elsewhere)—His promise is a debt which ought to be paid—as well as being in accordance with Divine goodness. "It is just for Thee, O God, to spare the wicked: it is also just to punish them," says S. Anselm (*in Prosolog. cap.* ix. and x.) Some accordingly explain 'just' as compassionate, compassion being most accordant with God's nature, and penitence in its very nature is a disposition towards reconciliation and grace.

2. *He is just.* Because Christ has by this death merited pardon for us, and God has promised it Him. The remission of our sins is due to Christ and not to ourselves. And Christ com-

municates His merits to the sinner, and makes them his, so that he can offer them as his own to God. And God is just in accepting this ransom. This rule of justice, properly speaking, is with reference to Christ, not to ourselves. For otherwise we (and not Christ) should be our own redeemers, which is impious and a wrong to Christ.

3. Suarez says, rather too subtilly (3 *p. disp.* xi. *sect.* 1, *conc.* 3), "He is faithful, whence He forgives penitents their more mortal sins, but just when He condones the venial sins of the righteous, because they deserve this by their deserts" (*de condigno*). (See S. Augustine, *de Corrupt.* and *Grat.* cap. xiii.)

4. God is in a certain way '*just*' when He forgives one who is penitent and confesses his mortal sins, because this is a kind of satisfaction. Just as an offender who vilifies his neighbour, by humbling himself and asking pardon, and the offended person is bound in justice to accept this satisfaction, so does the penitent make some kind of satisfaction to God when he humbly confesses his faults, and especially if he does so from true and perfect contrition. For contrition, proceeding as it does from the love of God above all things, is a kind of compensation for the wrong and slight he has done to God by preferring the creature to Him. For the love which loves God above all things compensates for the hatred felt towards Him, as the honour paid Him makes up for the former contempt and slight, though not to an equal extent. And therefore it is just in a certain measure that God should pardon the sinner for some such acts as these. And for this reason penitence is counted by theologians as closely allied to justice, and as its effective part. Nay, Durandus (in 4 *Dist.* 14 *q.*) thinks that penitence is reciprocal justice, inasmuch as the theological virtues enjoin it to make due satisfaction (as far as it can) for its offence. But others on every side more truly suppose that penitence is a special virtue distinct from strict justice, and all other moral virtues. Richard (in 4 *Dist. art.* i. *q.* 2) adds, that the merits of Christ being granted, penitence can in strictness, as an act of justice, make satisfaction for sin. And (on *Dist.* xvii. *art.* 2, *Quæst.* 7) he asserts that contrition, if it

precedes remission of sins, merits it by desert (*ex condigno*). And so also others teach that contrition stands on the same level as mortal sin, and can by itself make satisfaction for it. And they derive that from S. Thomas' own principles; for he teaches (1, 2 *q.* 113, *art.* 8) that in the justification of a sinner, sanctifying grace is infused prior to contrition and remission of sin. In this he is followed by many of his disciples. But the general opinion is otherwise, namely, that contrition does not result from sanctifying, but from prescient grace. For since contrition disposes us for receiving sanctifying grace, it cannot result from it, but necessarily precedes it (*see Conc. Iriden. sess.* vi. *chap.* 6, 7, and 8), and consequently teaches that we are justified freely, and do not merit that justification which includes remission of sins. (See authorities quoted.)

And to cleanse us from all unrighteousness. Sin and unrighteousness are here used synonymously.

Ver. 10.—*If we say that we have not sinned*, &c. 1. By original sin, and (2) by actual sin. This no one questions. S. John probably refers to venial sins. He uses the past tense, as speaking to those who had been converted from heathenism, and who in that state had committed many grievous sins. Again, among those who had been brought to Christ many deferred their baptism till the last, and were consequently termed 'clinics.' The Fathers severely condemn them. But those who were baptized as children, had com mitted (as adults) many venial sins, at least. The Apostle therefore speaks to all in the past tense, as wishing to warn them for the future, that (as having been regenerate) they should carefully abstain from sin, as he says in the next chapter.

We make Him a liar. Because God says in Scripture that all men are sinners and do not live without sin. See Eccles. vii. 20; Prov. xxiv. 16; Ps. cxlii. 2; James iii. 2, and elsewhere, and in the Lord's Prayer.

And His word abideth not in us. We do not understand, or embrace, or retain its true doctrine, or anyhow we forget it. We do not believe Scripture, which says that we are all liable to sin. So S. Clement, Didymus, Cajetan, and others. But the Gloss under-

stands by 'His Word' His Son Jesus Christ; and says that He abides not in us, because from our unbelief and pride we overthrow the mystery of redemption, and say that we do not need, nor ever needed, a Redeemer. Or it may mean the word which God has said ("the greater thou art, humble thyself the more," Ecclus. iii. 20) abideth not in us. For we do the exact contrary, and being of no account, and sinners, we wish to be great, and incapable of sin.

CHAPTER II.

1 *He comforteth them against the sins of infirmity.* 3 *Rightly to know God is to keep his commandments,* 9 *to love our brethren,* 15 *and not to love the world.* 18 *We must beware of seducers:* 20 *from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:
2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.
3 And hereby we do know that we know him, if we keep his commandments.
4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
6 He that saith he abideth in him ought himself also so to walk, even as he walked.
7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.
8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.
9 He that saith he is in the light, and hateth his brother, is in darkness even until now.
10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.
11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
12 I write unto you, little children, because your sins are forgiven you for his name's sake.
13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.
14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.
15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.
16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

Ver. 1.—*My little children, these things write I unto you, that ye sin not.* At the end of the last chapter it was said that all who were grown up had sinned, either mortally as heathens, or venially as Christians. But he now exhorts them one by one to be most watchful against the sins they committed as heathens, and to abstain as far as they could from venial sins. For though it be impossible to avoid them collectively, yet it is possible to avoid them one by one, especially such as are committed not by surprise, but with previous consideration, and deliberately.

But if any man sin, we have an Advocate. This anticipates the objection, what then will he do, who through human weakness has fallen into some unusual and shameful sin? He answers, he should not despair, or be cast down, because we have Christ as our advocate with our most loving Father, Christ who by presenting His death

and sufferings which He underwent for us, will easily obtain our pardon, if we are truly penitent, for God is most merciful, and Christ's merits are infinite. And just as the severity of a wound or disease displays the skill and credit of the physician who cures them, so does the greatness of our sins which He heals, and in which He is a propitiator, set forth the greatness of Christ's mercy, grace, and redemption. As in the case of the Magdalene and S. Paul. See 1 Tim. i. 15. Here observe Advocate means one who pleads our cause: in a forensic sense; and He is so—1. By displaying His wounds, and thus silently pleading His own merits. 2. Many, with great probability, assert that He is ever praying for us orally, being no longer a wayfarer on earth, but as having attained to his rest and claiming our pardon as His right. See Heb. vii. 25, ix. 12; John xiv. 16; Rom. vii. 3. Beza and others thence contend that the saints are not our advocates, and that we make them superior to Christ, if we regard them as such. But they reason falsely, for we know and profess that Christ is the Son of God, and that the Blessed Virgin and the Saints are immeasurably inferior to Him. But yet they intercede for us through His merits. See S. Irenæus, v. 29; S. Bernard, xii.; and on the whole question, Bellarmine, *de Invocat. Sanct.*

Jesus Christ the righteous. That is, (1.) Innocent and holy, and who by His very sanctity is most loved of the Father, and desirous to be heard of Him. (2.) He who made a full satisfaction for our sins, paying a full ransom for them by His own Blood. He is then our righteous advocate in another sense, as pleading a righteous cause, as those who plead for gain. Whence Cassiodorus says (*Epist.* xi. 4.), "If in your zeal for advocacy ye have shone forth with the light of justice." Such an one, then, is a good advocate amongst men, but not with God, since we ask of Him, not justice, but mercy and grace. And His is a tribunal of grace.

Ver 2.—*And* (*i.e.* because) *He is the propitiation* (the propitiator) *for our sins.* For by offering Himself on the Cross as a Victim for sins, He has made satisfaction for them, and reconciled the Father to us. This refers to the mercy-seat, which was above the ark (see Exod. xxv. 17), which represented Christ our Propitiator (see

Rom. iii. 25.) S. Augustine (*de Fide et Operibus*) reads, "He is the entreater (*exoratio*) for our sins." S. Cyprian reads *deprecatio*, John means that Christ is so powerful an advocate, that our case cannot fail in His hands, being Himself, by His very office, our redemption and propitiation, who made a full satisfaction for our sins.

So S. John says (Rev. i. 5); and S. Leo (*Serm.* xii. *de Passione*), "The pouring forth of His righteous Blood for the unrighteous, was so powerful to gain this privilege, so fully *sufficient* to pay the price, that if the whole body of captives believed in their Redeemer, the bands of tyranny would not retain their hold of a single one . . . For though the death of the Saints was precious in the sight of the Lord, yet it was not the death of any innocent person that was the propitiation of the world. The righteous received crowns, they did not confer them. In the fortitude of the saints were exhibited examples of patience, not gifts of righteousness. They each died their own several deaths, and none of them dying discharged any other's debt than his own, since the Lord Jesus Christ stood forth alone among the sons of men, in whom all are crucified, all die, all are buried, and all moreover will be raised again." For this cause S. Augustine and other saints who had sinned betook themselves to the wounds of Christ, and dwelt therein as in a refuge. See note on Zech. xiii. As S. Ambrose (*pref. in Ps.* xxxv.) says, "The Blood of Christ is fine gold, plenteous to redeem, and flowing forth to wash away every sin."

And not for ours only, but also for the sins of the whole world. Not for Jews only but for Gentiles, to whom Christ ordered the Gospel to be preached. Again, Christ is offered in the Sacrifice of the Mass for all men, excepting those who are excommunicated.

And hereby do we know that we know Him, if we keep His commandments. We know Him by probability and conjecturally. But our knowledge must be practised: it must show itself in love and affection, and in outward acts. And we shall in this way secure Him as our Advocate. S. Augustine says (*De Fide et Oper. cap.* xii.), "Let not our mind be so deceived as to think that it knows God

if it confess Him with a dead faith, that is, without works." So David says, Ps. ciii. 18, "To think upon His commandments to do them." See his dying advice to Solomon, "Know thou the God of thy fathers," that is believe, reverence, love, and obey Him. See also Hos. vi. 6, For he who does not observe the law of God assuredly does not know it, because he does not practically value or ponder as he ought on His boundless majesty, goodness, power, wisdom, and righteousness, for else he would love, reverence, and obey Him with his whole heart. For, as Bede says, "He who loves not God, shows that he knows not His loveliness, and he has not learned to taste and see how gracious and sweet He is, if he does not labour continually to do those things which are pleasing in His sight." See chap. iv. 7, 8.

Catharinus wrongly infers that the righteous can know for certain that they are righteous and in God's favour. But although they may have grace and the love of God in their hearts, yet they do not see them, and though they outwardly observe the commandments of God, yet they know not whether they observe them from love of Him, and as He commanded. And though they feel that they love God, yet they know not whether this love is what it should be, and simply for God's sake. (*See Conc. Indent. sess.* vi. *cap.* 9; Bellarmine, *de Justif.* iii. 1 *seq.*)

Ver. 4.—*He that saith he knoweth Him*, that is, with true and saving knowledge, such as leads to eternal life, *and keepeth not His commandments, is a liar.* As the Apostle said (Rom. i. 21) of the philosophers who knew God, but only in a speculative and barren way, "When they knew God, they glorified Him not as God."

Ver. 5.—*But whoso keepeth His word, in him verily is the love of God perfected.* This confirms the previous statement, by way of antithesis. The word is spoken of in the singular number, because the law of love comprehends all others, just as a root implies the leaves and fruit, and the whole tree.

Perfect love is that which fulfils that command, "Thou shalt love the Lord thy God with all thy heart," &c. (Matt. xxii. 37.) For he who observes the commands of God loves God with all his

heart, though he may sin venially, which is a necessary evil in this life of corruption. But in this perfectness of Christian charity and life there are various grades. The first is so to love God with all the heart as never to offend Him mortally. 2. Never deliberately to offend Him venially, even for the sake of the whole world. 3. To renounce, for the love of God, the love of every creature, and to devote thyself entirely to His service as "religious" do. See, too, Rom. viii. 35. 4. Not to think, wish, or love anything save God, or for His sake. Origen (*Præf. in Evan. S. Joan*) says, "He who is perfect, no longer lives himself, but Christ lives in him;" and S. Augustine (*Serm.* xxxix. *de temp.* [*nunc* cccl.]) says, "As covetousness is the root of all evil, so is love the root of all good. The love of God and our neighbour fills up the whole length and breadth of the sacred word." He then adds, "Without it a rich man is poor, with it a poor man is rich. It gives patience in adversity, moderation in prosperity, endurance in hard sufferings, and so forth." And S. Bernard writes thus to the brethren (*de Monte Dei*, xix.): "Perfection, though not of the same kind, is required of you all. As one star differs from another star in glory, so does cell from cell,* in the beginners, the progressing, and the perfect. The first state may be called the animal, the next the rational, the last the spiritual, the first relating to the body, the second to the soul, the third finding its rest in God alone. Each, however, has its own rate of progress and measure of perfection. The beginning consists in perfect obedience in the animal life, its progress in bringing the body into subjection, its perfection in turning the practice of good into delight in it. And so too, in the rational life, the perfection of which is the spiritual life, and the perfection of the spiritual life is to be changed into the same image from glory to glory, as by the Spirit of the Lord." And S. Maximus says (*De Charitate Cent.* iii. 97), "That soul is perfect whose whole powers turn only towards God." See also *Centur.* iv. 17; and S. Francis (*in Opusc. decem perfect* —considered to be spurious: see Cave) says, "A Christian's perfec-

* This is not S. Bernard's, but was written by William, Abbot of S. Theodorec. Stella and cella, a jingle on sounds (*de Mento Aureo*). (See Cave.)

tion is to root out from his heart all worldly affections, and to find no root, or resting-place, save in Him who made it. And again, to have such patience as to love him the more who has done or said any wrong of him. For as God of His bounty conferred on him all his blessings, so should he believe that He secretly *pledges* Himself to send on him every kind of evil, in order to show a sinner his sins, and thus lightly punish them once in this present life, that He may not scourge them more severely for ever. He should therefore love him who has done or spoken any evil against him, as being the messenger of God to him for good," &c.

Hereby know we that we are in Him. S. Augustine here adds, '*If we be perfected in Him*,' but nearly all MSS. omit these words. The meaning is, we know that we are in Him if we keep His commandments. This is the effect and sign of our cleaving to Him. Moreover, it is by love that we abide in God, as the thing loved is in the lover. For the soul is more in that which it loves, than in that which it animates. And God in return loves those who love Him, dwells in them, cares for, directs and protects them. Augustine says, that we who love Christ are in Christ, as the members in the body. See John xiv. 23. The soul then of one who loves God is a kind of temple, in which all the three Persons abide. And by abiding S. John means intimate union, permanent resting, continual presence, friendly converse, and all other offices of true friendship.

Ver. 6.—*He that saith he abideth in Him ought himself also so to walk, even as He walked.* By advancing in virtue, especially in charity, and exhibiting its works more and more every day, as Christ "increased in wisdom and stature." "The true righteousness of the perfect," says S. Leo (*Serm.* ii. *de Quadr.*), "is for them never to presume that they are perfect, lest by stopping short when their journey is not yet done, they should incur the risk of failing." See Eph. v. 1. S. Prosper (*de vit. contempl. lib.* 11) beautifully says, "What is walking as He walked, except the despising all the good things which He despised, not to fear the sufferings He endured, to teach what He taught, to hope for what He promised, to confer kindnesses on the ungrateful, not to requite to evil-wishers according

to their deserts, to pray for our enemies, to pity the perverse, patiently to bear with the crafty and proud, and, as the Apostle says, to die to the flesh that we may live to Christ?" &c.

Whence Gregory Nyssen defines Christianity to be an imitation of the Divine nature, &c. S. Augustine (*de Vera Relig. cap.* xv.) tells us that the Word was made flesh, to teach us the way of life not by force but by example, in ministering to the poor, in refusing to be a king, in submitting to every kind of injury, &c. In fact, His whole life, in the nature He deigned to assume, was a moral *discipline.* S. Cyprian (*de Zelo et Livore*), "If parents delight in having children who are like themselves, much more does God rejoice when a man is spiritually born; and again, as we have borne the image of the earthly, let us also bear the image of the heavenly. But we cannot do this unless we exhibit a resemblance to Christ; for this is to change our old self, and to begin a new life, and that thus the Divine truth may shine forth in thee, as He Himself promised, 'Those that honour Me, I will honour.'"

My beloved, I write no new commandment unto you. This commandment of loving God and our neighbour was not new, for it was given to the Jews, and before that to Adam and all men by the Law of Nature, which was in the mind of God from all eternity. This was an answer to the objection made to the Apostle's teaching, that it was new and unheard of. It was again an old commandment as having been taught Christians from their very baptism.

Again, a new commandment I write unto you. It was new, as being a new enforcing of an old commandment, which had been forgotten by long disuse. (See John xiii. 33.) And it was enforced by Christ on the new principle of love, and also more fully explained (Matt. v. 38; John xiv. 15, 16). It was new on various grounds—1. Because of the new efficient cause, viz. Christ, who enforced it more stringently upon us. And again, by reason of the new source of charity and grace, viz., the Holy Spirit poured forth at Pentecost. The false interpretations of the Jews were thus put aside, and a new law, and new obligations and duties, imposed on Christians. See Matt. v. 43

2. It was a new law; by reason of a new material cause, viz., the

new and enlarged body of Christians, who were before in the darkness of unbelief and hatred, but who were now bound by it to love God and their neighbour.

3. There was a new formal cause, namely, the Incarnation, and the union of all Christians in Christ. For in Christ there is an union, not with Christ only, but with all Christians in Him, an union by nature, by grace, and by the sacraments (especially by the Holy Eucharist), which is the foundation of a greater and singular obligation to a stricter love of God, of Christ, and of all Christians. And this is a pure, perfect love, in so much as Christ is far above, and more perfect than other men. Moreover, by Christ's Incarnation we owe greater love, not only to Christ, but also to the whole Trinity, by reason of our closer union, and also of the new and very great blessings conferred on us thereby. For by the Incarnation we have a new relation and union to the Holy Trinity, and also between ourselves, and a new cause and formal reason for love. For by the Incarnation Christ has became our kinsman and brother, so that we ought mutually to love each other, as brethren and members of the one body of Christ. So Toletus and F. Lucas on John xiii.

4. It is *new*, with regard to the example Christ has set us. He poured forth His blood out of pure love. And such indeed was the love of the Blessed Virgin, and the early Christians. We are taught to do according to the pattern shewed us in the Mount. Christ says, "As I have loved you"—words which have caused much matter for shame, and also much matter for exaggeration For consider what arguments for love Christ furnished at every moment, by His birth, His labour, His preaching, His suffering, His dying, and thus thou wilt see how little is the love of all men. As S. John the Almoner, Bishop of Alexandria, used to say when one praised his liberality to the poor: "My brother, I have not yet shed my life for thee, as the Lord commanded me."

We are therefore taught by Christ not merely to love our neighbour *as* ourselves, but even more than ourselves. For Christ died for us though we were His enemies, teaching us to do the same. This was an unheard-of love both among the Jews and the world at

large. So S. Cyril, in John xiii., S. Chrysostom, Theophylact, Rupertus. Arias [Montanus] says, that our love should be most fervent, and abounding in kind offices, even towards our enemies, and ready to shed our blood for the good of our brethren, as Christ did. So Cajetan, Gagneius, S. Major, and others.

5. In regard of the new end Christ set before us, He wished to make us heavenly men, and not earthly. And he wished us to renew our love by frequent communions, sermons, meditations, &c. S. John in his old age used frequently to repeat and inculcate these words. S. Bernard (*Serm.* v. *in Cœna Dom.*) : "It is a new commandment because it makes all things new, putting off the old man and putting on the new, and by daily admitting to heaven mankind who were banished from paradise." "Is it not a new commandment," says S. Augustine, "because this commandment renews those who obey it, and thus makes us new men, heirs of the New Testament, singers of the new song, making and gathering into one a new people?" S. Gregory (*Hom.* xxxii. *in Evang.*) says, "Our Lord and Redeemer came as a new man into the world, giving us new precepts. For since our old life was brought up in sin, He set up in opposition to it newness of life," charity as opposed to concupiscence, and the love of God and our neighbour against our self-love.

6. Maldonatus understands by 'new' something excellent and pre-eminent. And others again by 'new' understand a commandment never given before, as men were called 'new' who were newly made : and 'new' also because Christ wished His disciples to observe it 'anew,' as being the last He gave them. As F. Lucas explains it, "I have reserved this commandment to you, in order that ye may keep it more firmly in your memory. For I wish specially to commend it to you, being such a command as no one ever yet gave his disciples, being a gentle and loving command. It was 'new' then, as newly enjoined by Christ in His Last Supper, and as being a command peculiar to Christ, and being in a singular manner commended by Him." (See. S. Basil, *de Bapt. cap. ult.*)

7. It was 'new' with respect to its effects, the heroic deeds of S. Paul and the other Apostles, their new and unheard-of labours

and persecutions, and the new alacrity and ardour with which they subdued the world to Christ. A love which led Paul to wish himself accursed for the sake of his brethren, which caused Paulinus to sell himself into slavery for the sake of ransoming the son of a widow—a love which led S. Dominick, S. Francis, S. Ignatius and others to devote themselves to the salvation of souls, and led the blessed Jacoponus to pray that he might suffer all the sufferings of all the lost, that he might save them all, if it were God's will.

8. It was a 'new' commandment as specially pertaining to the New Testament, and distinguishing it from the Old. See John xiii. 35; Cant. ii. 4, viii. 6.

Such was the love of the early Christians. See Acts iv. 32. "See how these Christians love one another, and are ready to die for each other," was remarked by the heathen. Tertullian says why they called each other brethren, as acknowledging one God as their father, having drunk of the one Spirit of holiness, as having come from the same womb of ignorance to the same Light of Truth, &c.

Which thing is true in Him and in you. Namely, this law of love, as springing from the Law of Nature, and it is not only the most ancient command, but is true also in you, because ye have embraced it together with your new life in Christ. But some refer this to Christ, which is far better. For though He is not expressly mentioned, yet He was mentioned above (ver 1–4). But S. John's heart was so full of Christ, that when he says 'Him,' he does not mean any one else, but Christ, as was the case also with the Magdalene (John xx. 15). S. Jerome (*contra Jovin, lib.* 11) accordingly reads, "which is most true both in Christ and in you." Some explain it thus, "This law of charity is that which makes you to be as truly in Christ as ye are in yourselves." 2d. We may explain it thus (and it is the best meaning), "As Christ loves Christians in the highest degree as members of His Body, so should we devote ourselves entirely to the love of Him and our fellow-Christians."

Because the darkness (of ignorance, lust, and sin, as well as of the shadows, the terrors and ceremonies of the Old Testament) *is past, and the true Light now shineth*, the light of faith, grace, love, and of

all holiness. See Rom. xiii. 12; Eph. v. 6. This is called the 'true,' *i.e.* the perfect, full, Divine Light. See John i. 9. Christ calls Himself the true vine (John xv. 1) and the true head, *i.e.* fully satisfying (John vi. 55). As a symbol of this, Christ was incarnate at the Vernal Equinox, and was born at the Winter Solstice, when the days are beginning to increase. See S. Augustine, *Serm.* xxii. *de temp.* [not S. Augustine.]

Ver. 9.—*He that saith he is in the Light* (of the Gospel, Faith, and Charity) *and hateth his brother, is in darkness,* in ignorance of his sins, anger, hatred, lust, &c. And by these he is so blinded as not to see the great evil of hatred, how odious to God, who is the light of Charity, what destruction it causes, what torments of hell it brings with it. "He is blinded with his wickedness," says S. Chrysostom (*de Erudit. discipl.*): "he goes ignorantly into hell-fire, and is hurled headlong into punishments." See Exodus xi. 16. And S. Cyprian (*de zelo et livore*) says: "If thou hast begun to be a man of light, do the things of Christ, for He is our Light and day. Why rushest thou into the darkness of anger? Why wrappest thou thyself in a mist of envy? Why dost thou extinguish with the darkness of envy every spark of peace and charity? Why dost thou go back to the devil, whom thou hast renounced? Why hast thou become like Cain? Cain? He is in the darkness of hell, because he is tending towards it." S. Basil says, "As he who has charity has God within him, so he that has hatred and anger has a devil within him," &c.; and S. Chrysostom calls anger a self-chosen (*voluntarium*) devil. In an angry man you may see all the furies of hell. As Seneca says (*lib.* ii. *de Ira*).

Even until now. For though baptism be an enlightenment, yet it cannot dispel the darkness of hatred, if it be voluntary, or come on after baptism. (See S. Augustine, Bede, and Hugo.)

Ver. 10.—*He that loveth his brother abideth in the light* (of faith and love: this is an antithesis to the former verse), *and there is no occasion for stumbling in him.* S. Jerome (in Matt. xxv.) explains the words προσκομμα and σκάνδαλον. This may be taken to have either an active or a passive meaning, the giving of offence, or the taking

of offence. See 1 Cor. xiii. 4; Prov. xv. 19; Ps. cxix. 165. One who loves neither gives offence, nor takes it: "If my brother offends me," they would say, "shall I abandon charity? Far from it: I will overcome evil with good, I will follow Christ, I will show him how I love the brethren, how I love God. I will not fight against my brother who has wronged me. I will rather fight against his disease of mind, and drown his anger and ill-will with floods of charity." S. Augustine says (*in loc.*), "Who are they who either take or make offence? They who are offended at Christ or the Church. They who are offended in Christ are burnt as by the sun, they who are offended in the Church are burnt as by the moon. But the Psalm says (cxxii. 6), 'the sun shall not burn thee by day, nor the moon by night,' that is, if thou holdest fast by charity thou wilt suffer no offence either in Christ or the Church, and thou wilt forsake neither Christ nor the Church." A passage is here added from a sermon once supposed to be S. Augustine's, but subsequently regarded as spurious, as is also another sermon quoted just afterwards, showing who are true and who are false friends, and that those who seem to be our enemies are in truth our best friends, and to be regarded as such. And S. Basil (*Reg. brev.* clxxvi.) says the same.

Ver. 11.—*But he that hateth his brother is in darkness.* For, as Œcumenius says, "He cannot be in the light of Christ, who hateth him for whom Christ died."

And knoweth not whither he goeth. "For (as says S. Cyprian, *de Zelo*) he goes down to hell, ignorantly and blindly, and withdrawn from the light of Christ, who says, 'I am the Light of the world.'" "Hatred," says the author of Imperf. Homily xiii. [on S. Matt.] "is the spirit of darkness, and wherever it settles it defiles the purity of holiness;" and adds, "The world is so full of offences, that if we wish to love our friends only, we shall not find anything to love." See Prov. iv. 19; Zeph. i. 17; and Isa. lix. 10. For in truth nothing so blinds our reason as hatred. "There is no difference between anger and madness," says S. Chrysostom on S. John (*Hom.* xlvii.)

And anger is so blind as not to see its own blindness. Seneca

adduces the case of Harpasto, his wife's handmaid (*Ep.* li.), who did not understand that she was blind, adding, "No one admits that he is covetous, or ambitious, or angry. I have not settled on my course of life (he says), it is our youth that causes it. But why do we deceive ourselves? The evil is not without us, but within us, and therefore we find it hard to regain our health, because we know not that we are ill." Democritus blinded himself by looking at the sun, in order that he might not see the happiness of the wicked. And in like manner do the envious and malicious blind themselves.

Ver. 11.—*I write unto you, little children.* Commending what he had said to the several grades whom he addressed. He places them in three classes according to their respective ages. He congratulates them on the gift of the Gospel which they had received, and exhorts them to persevere and make progress therein. The children represent beginners or neophytes; young men, those who are advancing; the old men, those who are perfect. And he thus suggests that Christians should advance in virtue, as they advance in years. Clemens, Œcumenius, and others take this view, though S. Augustine holds that these three terms apply equally to all classes; that they are called children as having been new-born in baptism, fathers as acknowledging Christ as their Father and the Ancient of Days, and youths because they are strong. But the first meaning seems the simplest. *Because your sins*, into which ye are likely to fall, *are forgiven you*, in baptism, *for His Name's sake*, i.e. for Christ's sake, or else by our calling on Christ's Name, or else by the authority and power of Christ. For by this are sins remitted through His grace and merits.

Morally. S. John here teaches that great care must be taken in training children. (He here gives as an instance the case of the youth whom he entrusted to a Bishop.) For the whole regulation of our life depends on our childhood's training. S. Ignatius accordingly founded schools for such training. See Rebadeneira in his life (*lib.* iii. *cap.* 24), where he quotes many Fathers, Councils, and Philosophers.

Mystically. S. Augustine (*de Vera Relig. cap.* 26) describes the seven ages of a righteous man. He first drinks in the lessons and examples of history—next he forgets things of earth, and reaches after things divine, and strives after the highest and unchanging rule of life, by the steps of wisdom—next he proceeds more boldly, wedding his carnal appetite to the strength of reason, and rejoicing within with a kind of conjugal joy, when the soul is united to the mind, and is so covered with the veil of modesty as no longer to be compelled to live rightly, but even not to delight in sin, though all might allow it. And fourthly, he acts thus in a more bold and orderly manner, shining forth into the perfect man, and becoming more capable of bearing all the persecutions and tempests of this world and even breaking their force. Fifthly, to be calm and tranquil, in every respect enjoying to the full the highest and ineffable wisdom; and sixthly, a thorough turning to the life eternal, and a complete obliviousness to this temporal life, and a passing on to the perfect image and likeness of God. The seventh age is that of eternal rest, which is not distinguished by any different stages of growth.

Ver. 13.—*I write unto you, fathers, because ye have known Him who is from the beginning.* Fathers, we know, are proud of their experience; and therefore he fitly congratulates them on having known the Ancient of Days, who is from eternity. For, as S. Augustine says, "Christ is new in the flesh, but ancient in His Godhead." He adds, "Remember, ye who are fathers, if ye forget Him who is from the beginning, ye have lost your fatherhood."

I write unto you, young men, because ye have overcome the wicked one. He passes to that stage of life which rejoices in its strength, and is full of concupiscence. He congratulates them for having overcome the wicked one, for he is speaking to Christian young people living in a Christian way, as S. Agnes, S. Lucy, S. Agatha, and many others, or that young man of whom S. Jerome speaks (in the life of Paul the first hermit), who when tempted by a harlot to sin, bit off his tongue, and spat it in her face, and thus by the intensity of the pain overcame the feeling of lust. This strength and this

victory was prompted by Christ. See 1 Cor. xv. 57. And S. Augustine (*in. loc.*) says, "If the wicked one is overcome by the young men, He is fighting with us. He fights, but he does not overcome. Is it because we are strong, or because He is strong in us, who in the hands of His persecutors was found weak? He hath made us strong who resisted not His persecutors, for He was crucified in weakness, but liveth by the power of God." (2 Cor. xiii. 4.)

Ver. 14.—*I write unto you, children.* He here comes round and says the same thing in other words, to enforce it the more, calling them τεκνία in the first instance, and παιδία here.

Because ye have known the Father, by the words of the Creed.

Morally, Catherinus beautifully says, "The life of beginners is to be, in a sense, under Him, who by cherishing us in His paternal embraces and allurements, keeps away from us for a while sharper temptations. But He afterwards hands us over to the Son, for our growth and fuller instruction, and at last to the Holy Spirit to be strengthened and perfected."

Here in some MSS. the exhortation to fathers is repeated. F. Lucas notices its omission in the Complut. Polyglott and in the Vulgate, and asks why it is omitted? Is it because a single admonition was enough for the aged?

I write to you, young men, because ye are strong, and have overcome the wicked one. Him who is the chief and head of all malignity. "Consider," says S. Augustine (*in. loc.*), "that ye are young, fight that ye may overcome again and again, overcome that ye may be crowned. Be lowly, that ye fall not in the fight." And again, "This is a great commendation of grace, that it instructs the hearts of the humble, but stops the mouths of the proud."

And the word of God abideth in you. Ye keep that word which we and our fellows have preached. Others understand it of the Uncreate and Eternal Word. Ye have remained stedfast in the faith, and have thus overcome the wicked one. As Œcumenius says, "In promising youths and young men (strong as they may be and needing to be trained for war) the glory of victory, he shows that

they require to be addressed in noble and warlike terms." And S. Prosper (*Epist. ad Demetriad in S. Ambrose Ep.* iv. 33) says, "Our will is aided by the operation of the Spirit, but is not done away with. The effect of grace is this, that our will, corrupted as it is by sin, beside itself with vanities, surrounded by corruptions, entangled with difficulties, should not remain in this feeble state, but should be cured and regain its strength by the aid of the All-compassionate Physician." And again, "The crafty tempter is ever on the watch, that, as our devotion increases, pride should steal in, and a man should glory in himself, rather than in God, for the good that is in him. The Apostle tells us to work out our salvation with fear and trembling. And accordingly the more we advance in holiness, the greater reason we have for fear and trembling, lest the mind, conscious of its progress, should be hurried into excess of pride, and thus become defiled by vanity, while it seems to itself to be resplendent in virtue."

Ver. 15.—*Love not the world.* "There are two loves," says S. Augustine (*in. loc.*), "the love of God and the love of the world. If the love of the world occupy the heart, there is no room for the love of God to enter. Let the love of the world retire, let the love of God enter in; let the better have its own place. Thou lovedst the world: love it no more. When thou hast drained out the love of the world from thy heart, thou shalt drink in love divine, and then shall charity begin to dwell in thee, from whence nothing evil can proceed." "It is," he proceeds, "as clearing a field before planting fresh trees."

The Abbot Isaias (*de Pœnit. Orat.* xxi.) answered the question, "What is the world?" in this way. "It is a fatal rushing into sin—doing what is contrary to nature—fulfilling the desires of the flesh—thinking we shall live here for ever, the caring more for the body than for the soul—glorying in things which perish." As the Apostle John says, "Love not the world," &c. As S. Augustine says, "In this vale of misery thou shouldst not possess anything so beautiful, or so delightful, as to fully occupy your mind. Shun the world, if thou wishest *not* to be *worldly*. If thou art not worldly, the world

delighteth thee not. Avoid the creatures if thou desirest to have the Creator. Let every creature be vile in thy sight, that the Creator may be sweet in thy heart."

If any one love the world, the love of the Father is not in him. See James iv. 4. "We must not give half our heart to God, and half to the world." As S. Leo says (*Serm.* v. *de Jejun.* 7 *Mensis*): "There are two loves . . . for the rational soul loves either God or the world. There can be no excess in the love of God. But in the love of the world all things are hurtful. And therefore we must firmly cleave to eternal goods, but use worldly goods only by the way, and since we are pilgrims, and hastening to return to our country, we must use the good things of this world as food for our journey through it, and not as an allurement to abide in it."

Ver. 16.—*For all that is in the world is the lust of the flesh, the lust of the eye, and the pride of life.* You will say that these properly are not in the world, but in the souls of men who desire them. But I answer, the word world is used in a threefold sense.

1. For men of the world, see John i. 10, xvi. 18; and S. Augustine on Ps. lv., "the wicked and ungodly in the world," in which sense S. John uses it in his Gospel.

2. It means this created world, in which, as being inanimate, there is not, properly speaking, any concupiscence. But these are provocatives of concupiscence. For everything we see affects our senses and lures us on to love it.

3. It signifies a worldly life, consisting in the lust of the flesh, the lust of the eyes, and the pride of life. It is the whole body of sin consisting of these several parts or members. As S. Antony of Padua said, "The earth is avarice, water is luxury, the air is inconstancy, fire is pride." These three kinds of concupiscence are embraced in the general term concupiscence. As is added, "It is not of the Father but of the world."

The world can be taken in all these senses, and S. John first takes up one and then another.

But the second of these meanings is most to the point. And S. John wishes to withdraw the minds of the faithful from all objects of

desire which the world contains (for they are the roots of every evil), and to fix them on God.

All these worldly things estrange our hearts from the love of God, and relate only to the perishing goods of the world, or rather to the shadows and phantoms of good.

Here notice that as the lust of the eyes is avarice, so that which creates the desire is gold, silver, jewels, &c. As S. Augustine says (*Lib.* iii. *de Symb. cap.* i.), "To the lust of the flesh belong the allurements of pleasure; to the lust of the eye, foolish spectacles; to the ambition of the world, the madness of pride." It is called the lust of the eyes, because it provokes the eyes, and through the eyes the fancy andt he mind. "The eyes," says S. Augustine in Ps. xli., "are members of the body, the windows of the mind. It is the inner man who sees by their means." The covetous lays up riches, he does not spend them, and his only pleasure is looking at them. An exceeding wretchedness and fatuity. For he might just as well look at the gold, silver, and jewels in the temples, and feed himself on them. Whereas he would feed himself the more with his own wealth, and enjoy it the more, if he expended it on his friends and the poor.

2. As the lust of the flesh is gluttony, so is it wine, delicate and sensual pleasure, which provoke it. It hence appears how vile it is, as being common to the beasts; how little, because it feeds not the mind, but the flesh alone; short-lived, perishing in the very act, and bringing after it foul and filthy diseases. Whence S. Augustine (*de Vera. Relig. cap.* lv.) says, "Let us not delight in corrupting or being corrupted by carnal pleasure, lest we should come at last to the more miserable corruption of pain and suffering."

3. As the pride of life is ambition, haughtiness, desire of pre-eminence and glory, so are its provocatives superb dresses, grand houses, attendants, carriages, &c. We speak of being as proud as a peacock, who spreads its wings and struts along. S. Bernard (*on Ps.* xi. *Serm.* vi.) says, "Ambition is a subtle evil, a secret poison, a hidden pest, the contriver of craft, the parent of hypocrisy, the fruit of envy, the source of sin, the fosterer of crime, the destroyer (*ærugo*)

of virtues, the devourer of sanctity, the blinder of hearts, generating disease from the very remedies, and sickness from that which should heal." S. Basil terms it the "whetstone of wickedness." See S. Gregory, *Mor.* xxxiv. 14, xxxi. 17. These three passions are the threefold sources of all temptations and sin. See S. Augustine, *Confess.* x. 30. S. Thomas, i. 2, q. lxxv. art. 5. As the Poet says:—

> "Ambition, wealth, and foul desires,
> These three as gods the world admires."

Our first parents were tempted by them, and so was our Lord. See S. Augustine, *de Vera Relig. cap.* xxxviii.

This threefold desire is opposed to the Holy Trinity. Avarice to the Father, who is most liberal in communicating His essence and all His attributes to the Son and the Holy Spirit essentially, but to creatures only by way of participation. The lust of the flesh is opposed to the Son, who was begotten not carnally but spiritually from the mind of the Father, and who hates all carnal impurity. The pride of life is opposed to the Holy Spirit, who is the Spirit of humility and gentleness. Again, it is opposed to the three primary virtues, as lust of the flesh to continence, lust of the eyes to charity and kindness, pride of life to humility. (See S. Bernard, *Serm.* i. *in Octav. Pasch.* and *de diligendo Deo*).

Which is not of the Father, but is of the world. This refers not merely to the pride of life, but to the threefold lust just spoken of. Moreover, concupiscence or lust comes from the world, from the corruption and vice of those who cleave to the world. Just as the word 'flesh' signifies in Scripture the corruption of the flesh, so in like manner does 'world' signify here the corrupt manners and lust of worldly men.

The reason is that concupiscence arises from a worldly life. Good things become objects of desire, by reason of man's concupiscence. For before the Fall there were no objects for concupiscence, but man's fall caused them to be such. And it is from hence that we derive our concupiscence together with original sin, and accordingly all the things that God gave for the good of man are now become

allurements and excitements of concupiscence, when we see after and desire them immoderately. See Wisdom xiv. 11, iv. 12. For the pleasure which arises from desire fascinates the mind, and prevents its seeing the filthiness and the punishment of sin, or the beauty and rewards of virtue. See James i. 14. Œcumenius understands by the 'world' Satan himself—"as Christ said to the Jews, Ye are of your father the devil, that is devoted to worldly pursuits, the seeds of which the devil sows within us"—who accordingly is called the Prince of this world. See John xi. 31, xiv. 30, xvi. 11.

Ver. 17.—*And the world passeth away and the lust thereof.* See Matt. xxiv. 35; 1 Cor. vii. 31; 2. Pet. iii. 11. See also Wisdom v. 7; S. Bernard, *Epist.* cvii., &c.

As S. Jerome says (*Epist.* iii.): "If we were granted the years of Methusalem, yet the previous length would be nothing when it ceased to be, for when the end of life arrives, there will be no difference between the child of ten and the man of a thousand years, except that the old man goes out of life bearing a heavier burden of sin." S. Cyprian (*ad Demetriad*) shows at great length that the world is growing old: "The labourer is *failing* in the field, the mariner at sea, the soldier in camp, honesty in the market, justice in the courts, firmness in friendships, skill in arts, discipline in morals, for the sentence has been passed on the world that all things born should die, all things which have grown up should wax old, strong things should become weak, great things become small, and when they are thus weakened and diminished they come to an end." And S. Anselm, in Rom. xii., says, "Be not constant in love for the world, for, since that which thou lovest abideth not, it is in vain for thee to fix thy heart firmly on it, while that which thou lovest is flying away." This is the reason *a posteriori;* but the *a priori* reason is that the world is created from nothing, and therefore tends to become nothing, returning to that from whence it came. But, on the other hand, eternity belongs only to God, He having an uncreated, unchangeable, and eternal nature. Again, the world is not simple, but compounded of various elements; but everything which is so composed is resolved into its own elements or component parts. And the final cause of

its being so is that we should turn our thoughts from transient and changing creatures to the Creator, who is unchangeable, and always the same. All creatures silently proclaim this by their changeableness, and our own heart also, as S. Augustine says (*Confess.* i. 1), "Thou hast made us, O Lord, for Thyself, and our heart is restless till it rests in Thee." S. John adds,

But he that doeth the will of God abideth for ever. Because the soul which doeth the will of God will, on leaving the body, be blessed for ever, and the body will after death rise immortal and glorious. See Ps. cxix. 96, and John v. 52. The reason is that love, like the chameleon, conforms the one who loves into the pattern of the thing which he loves, love being an impulse of the mind, and a going out of itself towards the beloved object, whereas understanding and knowledge are, on the contrary, the entering of the thing which is known into the understanding which embraces it. As S. Augustine says, "Every one is like the object he loves. Thou lovest the earth: thou wilt be earthy. Thou lovest God. What shall I say? Wilt thou be God? I dare not say it of myself. Let us hear the scriptures, 'I have said ye are gods, and are all the children of the Most Highest.' If then ye wish to be gods and sons of the Most Highest, love not the world, nor the things that are in the world." The object which is here loved is God, and the will of God which is stable and eternal, and therefore he that loveth it becomes eternal. See Hos. ix. 10, and Sam. i. 8, and note. Dost thou wish to be eternal? love eternal good. Dost thou wish to enjoy for ever the beloved object? Love that which is eternal. For if thou lovest a perishable thing, thou wilt perish together with it. But if thou fixest thy mind on an object which is stable, heavenly, divine, and eternal, thou wilt become the same. This is true wisdom, the wisdom of Saints. Fools then are lovers of the world, who in the place of these love transitory and perishable things, and accordingly they pass away, and in truth perish with them for ever. "*O ye sons of men, why do ye love vanity and seek after a lie?*" (Ps. 4.) Why follow ye after—not real things, but—the empty and fleeting shadows of things? Ye cannot grasp a shadow, nor yet

hold fast shadowy wealth and honours. Grant us, Lord, this wisdom, "that among all the changes of the world our hearts may there be fixed where there are true joys." S. Augustine says beautifully (*in loc.*), "Why should not I love that which God made? But what dost thou wish? to love temporal things, and to pass away with them, or not to love the world, and to live for ever with God?" He then compares lovers of the world to a bride who loves the ring her husband has given her, more than she does her husband himself; which is assuredly a spurious love, since he gave it in order that he might be loved in his gift. God gave thee all these things: love Him that made them. He wishes to give thee something more, namely Himself; but if thou lovest these things (though God made them) and neglectest thy Maker, and lovest the world, will it not be regarded as a spurious love?

And Didymus says, "Whosoever despises all things will be above the world. For righteousness endureth for ever, for it is so written." See also Prov. x. 25. The old Philosophers had some shadowy notion of this. See Seneca, *Ep.* lix.

My little children, this is the last hour. The time is now at hand for the coming of Antichrist, as ye have often heard. Many antichrists have already come, which is a sign that the world is waxing old, and that your life in it cannot be long. Tear your mind away from the world, its vain and perishing pleasures, fix it entirely on heavenly and eternal things, and on God Himself (see Rom. xiii. 11). And be also on your strict guard against all heretics and impostors. For this, says Œcumenius and Didymus very properly, leads every one to think about his own end as if his own last hour were at hand, and thus sobriety and purity of living prevail among Christians. See i. Pet. iii. 14.

By the last hour is meant the last age of the world. See S. Augustine, *Ep.* lxxx. *to Hesychius.* It is the last age in regard to the duration of the world and its division into the three parts of the law of Nature, the law of Moses, and the law of grace, after which no other law or state is to be looked for, as the Jews still expect their Messiah.

Œcumenius (after S. Chrysostom) adds it may mean the 'worst' age, as we say of a sick man that he is *in extremis*. And so too Ribera (in Heb. ix. *num.* cxiii. *seq.*) says, that it is the time of impostors and heretics. This exposition is most fitting and appropriate. So says the Gloss, Cajetan, Dionysius, and others.

But the word must be taken in a very wide sense. Some wrongly conjecture that as the first, under the law of nature, lasted for 2000 years, and so also the second period under the law, that it will be the same under the Gospel. The early Christians considered that Nero was Antichrist, and S. Cyprian thought that the end of the world was near in his time. See *Epist. lib.* iv. 6; and so too S. Jerome, *de Monog.*; S. Gregory, *Epist.* iv. 38; and Lactantius, *lib.* vii. *cap.* 25. See notes on Rev. xx.

The word 'hour' is used indefinitely. The phrase was familiar to S. John, who called the period an 'hour,' because it was very short. But in classic authors it signifies a period of time of any length, a season, *e.g.*, as well as the hour of the day. See Is. xxxviii. 8.

Morally. Hence learn the shortness of life. For if this age of the world is only an hour, what a very small part of it is the life of any one! We are all creatures of an hour. The old have but a part of an hour to live; the young hope for a whole hour, but yet are cut off in its very beginning. As S. Jerome says, "A youth may die soon, an old man cannot live very long."

This word then warns us to be very diligent in employing the time which is allotted us. Suppose a physician or a judge were to tell you to prepare to die—"you will certainly die an hour hence," how anxiously would you clear your conscience, what acts of contrition and charity would you exercise, how would you expend all your goods in good works. Do the same now, for your life is but an hour. Or again, you are afflicted, are sick, are calumniated. Wait a while. It is but for an hour, and after that you pass to a blessed eternity. See 1 Cor. i. 29. Melania, a very wealthy noble lady, persuaded her people, by this text of S. John, to sell all they had, and to go to the Holy Land. For she used frequently to say (as indeed she thought) that the world was about to perish. She went to

Jerusalem, and died forty days after, and the Barbarians laid waste the city. This took place under Alaric, A.D. 410.

S. Basil (*in Moral. Reg.* lxxx. *cap.* 21) says, "It is the duty of a Christian to watch every day and hour, and to be thus ready for that perfection by which he can please God, as knowing that the Lord will come at an hour he expects not."

Antichrist cometh. See on this the notes on 2 Thess. ii. 7.

Even now are there many antichrists. Those who are against Christ and true forerunners of Antichrist, because they impugn, equally with the faith, the Church, the sacraments of Christ, nay His very nature and person. As Ebion, Cerinthus, &c., and their followers, of whom S. Paul says "*the mystery of iniquity is already working*" (2 Thess. ii. 7). See note on passage. Rabanus (*apud S. Augustine*) [*vol.* vi. *append.*] says, "Antichrist has many ministers of his malignity. For every one, layman or canon or monk, who lives not righteously, and violates the authority of his order, and speaks against that which is good, is an antichrist, a minister of Satan." Heretics are antichrists, as S. Hilary called Constantius. See note on 1 Pet. iii. 14.

They went out from us, for they were not of us (either real or pretended) Catholics; and a heretic is one who apostatises from the faith of Christ which he once embraced, and lapses into heresy. See S. Cyprian, *Epist.* i. 8, and *de Unit. Eccl.:* "Bitterness cannot co exist with sweetness, darkness with light, rain with clear weather, strife with peace, barrenness with fertility, drought with gushing water, storm with calm. Let no one imagine that good men can forsake the Church; the wind does not sweep away the wheat, nor does the storm throw down a tree which is firmly rooted—the chaff is blown away with the storm, and trees weakly rooted are cast down by the violence of a whirlwind," &c. And S. Jerome says [*Lib.* i. *in Jerem.*], "They go out in order that they may openly worship that which they used to venerate in secret." And S. Augustine (*in loc.*), "Ye will understand, from the Apostle's own exposition, that none can go away but antichrists, but that they who are not contrary to Christ can in no wise go out. For he who is not contrary to Christ abideth

in His Body, and is counted a member of it." "They are (he adds afterwards) as evil humours, and just as the body is relieved when they are removed, so is the Church relieved when they go forth, and when the body casts them forth it says, They were not of me, they only weighed on my chest when they were within me."

Whereby we know that it is the last time. For we see the heretics who are his forerunners, just as when we see a king's outrider, we know that he is near, or that the dawn shows that the sun is about to rise. "Many antichrists," as Œcumenius says, "go before the one Antichrist, and prepare for him the way."

They were not of us, for had they been of us, no doubt they would have continued with us. They were not genuine Christians. They had not Christian virtue and constancy boldly to resist all temptations, so that when persecution came on them, they gave up the faith and became apostates, as grass is dried up by the heat of the sun. As was said of Joseph and Azarias (1 Macc. v. 62), that "they were not of the seed of those by whom deliverance was wrought in Israel." As the Romans said of traitors that they were not Romans, or as Saul reviled Jonathan (1 Sam. xx. 30). As S. Augustine says here, "Temptation proves that they are not of us, for when it comes they fly away as not being sound grain." As he says of Judas (*Tract.* l. *on John*), "He did not at that particular time become wicked when he betrayed the Lord. He was a thief even when he followed the Lord, for he followed Him with the body only, and not in heart." And again (*in. loc.*), "Every one is of his own will either an antichrist, or in Christ; either one of His members, or among the evil humours. He that changeth himself for the better is a member of the Body, but he that abideth in his wickedness is an evil humour, and when he is gone out, they who were oppressed will be relieved."

2. Many explain these words, 'they were not of us,' as referring to the free knowledge and predestination of God. They were not thus predestinated and elected, because it was foreseen that they would fall, for everything future is foreseen by God. This does not refer to election to eternal blessedness. S. John did not

wish to touch on this mystery, especially because so many who have fallen from the faith have in the end returned to it. And on the other hand there are many reprobates who are still in the Church who are not predestined to glory. But S. Augustine (*de bono persever. cap.* viii.) understands it of those who are predestined to glory, and of those who (it is foreseen) will perish. Now almost all heresiarchs (excepting only Berengarius), when they have once left the Church, never return to it again, and are consequently foreknown to be reprobates. But we must avoid the error of those who infer from this that the reprobation of God is the cause of their leaving the Church, and subsequent condemnation: a charge which the Semipelagians falsely urged against S. Augustine. He defends himself thus, "They went out voluntarily, they fell voluntarily, and because it was foreseen they would fall, they were not predestinated; but they would have been predestinated, if so be they were to return, and abide in holiness. And in this way predestination is to many a cause of their remaining stedfast, to none is it a cause of their falling" (*Art.* xii. *in art. sibi falso impositis*).

3. Some explain the words thus, "They were not of us," because, before they openly withdrew from the Church they had secretly withdrawn from it. Heresy is the very height of impiety, and is reached but gradually. See S. Cyprian, *Epist.* i. 8, and *de Unit. Eccl.;* and S. Cyril, *Catech.* vi.

Catherinus and Melchior Canus take the word 'us' to mean 'the Apostles.' But this is too narrow a meaning. S. John speaks of Christians in general. S. John here warns his disciples not to be alarmed if they saw even bishops become apostate (see Acts xx. 30). Salmeron thinks that of the hundred and twenty who received the Holy Ghost at the day of Pentecost fourteen became heresiarchs. See, too, S. Vincent of Lerius and Tertullian, *de Præscript.* ch. i. And at the same time he warns them to work out their own salvation with fear and trembling. See also Rom. xi. 20.

But that they might be made manifest that they were not all of us. God allowed this to show their inconsistency and want of faith, and to teach the faithful to avoid them. See 1 Cor. xi. 19.

Beza has no ground for inferring from this that the faithful could never fall away. It means only that their falling away was a sign that they were not firmly rooted in the faith. S. Augustine says their apostacy was a sign that they were not of the number of the predestinate and elect.

Ver. 20.—*But ye have an unction from the Holy One, and ye know all things*, so that it is not necessary to speak at greater length to these antichrists. By the word 'unction' he refers to Antichrist, and also to Christ (the anointed One). See also what Christ Himself says, John xvi. 13.

But what is this '*unction*'? (1.) Œcumenius and S. Jerome on Hab. iii. and S. Cyril Alex. say 'baptism,' when we are anointed on our head. (2.) S. Cyril of Jerus. says, 'the sacrament of confirmation,' when we are anointed on our forehead. (3.) Em. Sa. says, 'the profession of Christianity;' others the Christian faith, grace, the gift of wisdom and understanding; others the inspiration of the Holy Spirit. But they all come to the same point, for in these various ways you will learn all the duties and doctrines of Christianity, and to discern and avoid heretics as opposed to Christ. The word unction stands for the ointment or oil, not for the mere transient act of anointing. In the Greek it is χρίσμα. It has reference to the name of Christ, and the sacraments of baptism and confirmation, which used to be given immediately after baptism as its complement and perfection. S. Cyril accordingly understands it to refer to confirmation, so also does Turrianus, and Bellarmine, *de Confirm. lib.* ii. *capp.* 5 *et* 8. For by anointing is here to be understood, not so much sanctifying grace, as the gift of wisdom and understanding. (See S. Gregory, *Mor.* v. 19 (*al.* 20), S. Irenæus iv. 43). For this gift was bestowed at first on baptized persons. Acts ii. 6, x. 46, xix. 6; 1 Cor. xiv. And it is even now given in baptism (Isa. xi. 1), though not so abundantly. The word also relates to the royal priesthood, which S. Peter (1 ii. 9) ascribes to all Christians. For as in old time prophets, priests, and kings were anointed to their office, so do Christians when anointed in baptism and confirmation receive grace, to rule themselves as

kings; to foresee future good and evil, as prophets; and to present, as priests, the offerings of good works. So that this gift of the Holy Spirit, conferred by the outward anointing, will teach Christians everything which concerns Christian life and conduct. For these reasons S. John rejoices in the word 'unction,' as representing Christ and His 'love,' of which it is said (Cant. i. 2), "Thy name is like ointment poured forth;" and S. John was, in consequence of his constant preaching of Christ, thrown about this time into a caldron of boiling oil, but escaped unhurt as having been strengthened by the anointing of Christ. See also Ps. xlv. 8; Isa. lxi. 1; Acts x. 38. S. Athanasius (*Epist. ad Serap.*) says that this ointment is the Holy Spirit with all His gifts and graces. For in justification is infused not only grace and charity, but the Holy Spirit Himself. See Rom. v. 5; *Conc. Trid. Sess.* vi. *cap.* 7. And S. Augustine (*in loc.*) says, This spiritual anointing is the Holy Spirit Himself, and the outward anointing is the sacrament thereof. So, too, in the "Veni Creator," we read of the 'Anointing Spirit.' The Holy Spirit then, inhabiting, enlightening, and directing the soul, teaches it at the fitting time all things befitting its salvation. S. Clement (*Const. Apost.* iii. 17) explains the ceremonies of baptism and confirmation thus:—"Baptism is an administration into the death of the Son of God, water as betokening burial, oil the Holy Spirit, the sign of the Cross for the Cross itself, the Chrism as the confirmation of our confession." See too 2 Cor. vii. 2. But though oil has various virtues, yet its special use is to give light, and to feed a flame. And accordingly the fathers teach that by the chrism and oil is specially signified the gift of wisdom and understanding which is conferred in confirmation. Amatarius (*de Eccl. Off.* i. 27) tells us why the chrism is formed of oil and balsam, "because by oil we should understand right conversation, which rules in the mind by mature wisdom, and by balsam our teaching, which sends abroad a sweet odour." And S. Ambrose (*de in qui initiantur, chap.* 7) says, "Call to mind that thou hast received the spiritual seal, the spirit of wisdom, &c. The Father sealed thee, Christ the Lord confirmed thee, and gave thee the

pledge of the Spirit in thy heart, as ye have learned from the Apostle's teaching." The *Ordo Romanus* prescribes a prayer for blessing the chrism.

Rabanus Marcus (*de Inst. Cleric.* i. 30) speaks of the anointing in baptism and confirmation, by the Priest and Bishop respectively, and points out their respective differences. Tertullian (*de Resurr. cap.* 8) thus speaks of the ceremonies at confirmation: "The flesh is anointed that the soul may be consecrated, the flesh is signed that the soul also may be strengthened, the flesh is overshadowed by the imposition of hands that the soul also may be enlightened by the Spirit." Hugh of S. Victor (*de Sacram. Lib.* ii. *par.* 7, *chapt.* 6) says that the chrism should remain on the forehead for seven days, to indicate the sevenfold gifts of the Spirit; and Origen (*Hom.* vii. in Ezek.) speaks of this oil as the oil of Christ, the oil of holy doctrine.

But the Innovators misapply this passage, and say that they are so guided by the inward light as not to need the teaching of the Church. But they greatly err, for this very anointing enlightens the faithful in what they have been taught, and teaches them the doctrines of the faith which were first taught, and that the anti-christs who oppose them are not to be listened to. For if any doubt should arise, the same anointing of the Spirit teaches us, that it is not the part of any one to resolve it, but that the doctors and rulers of the Church should be consulted, whom God placed in the Church for this very purpose (Eph. iv. 11).

Morally, we are here taught to implore the aid of the Holy Spirit in all our doubts, difficulties, and perplexities. (See 2 Chron. xx. 12.) S. Cyril (*Catech.* xvi.) strikingly remarks on the light which the Holy Spirit pours into men's hearts, as with Isaiah who saw the Lord sitting on His throne; as with Ezekiel and Daniel; or with S. Peter, who then knew the wickedness of Ananias and Sapphira; or as in the case of Elisha and Gehazi.

Mystically. There is a threefold unction: of compunction, in detesting sin; of devotion, in calling to mind the benefits God has conferred; and of piety, in compassion for our neighbours. S. Bernard

(*Serm.* x. *and* xx. *on Canticles, and Serm.* ii. *on Pentecost*) dwells at length on these points.

And ye know all things—of which I have just spoken, all ye ought to know.

Ver. 21.—*I have not written unto you because ye know not the truth, but because ye know it.* S. John says this, to gain their favour, and to stimulate them to more diligent study. I have not written to teach you, but to strengthen you in what you already know. See Rom. xv. 15.

And that no lie is of the truth. By a lie he means, false doctrine and heresy. For all these doctrines come not from God, who is the source of truth, but from the father of lies. See John viii. 44. And accordingly S. Augustine says, "We are here told how to know Antichrist. For what is Christ? The truth, as He Himself said. All they then who lie are not of the truth." (*Contra Mendac. cap.* xviii.)

Ver. 22.—*Who is a liar, but he that denieth that Jesus is the Christ?* He here explains what kind of lie he means, the heresy of denying that Jesus was the Messiah, the Son of God, as Simon Magus, Ebion, Cerinthus, and other Judaisers, against whom S. John wrote, both ancient and modern. For, as Bede says, "Compared with this all other lies are little or nothing." Indeed, what more pernicious lie could be uttered or invented than this, cutting off as it does all faith and hope of salvation? He then that maintains it, is pre-eminently a liar, because he is heretical, sacrilegious, an atheist, an antichrist. The word is commonly used of those who mean one thing and say another. And this is the case with these very persons, for they knew or ought to know that Jesus was the Christ. So writes Tertullian (*de Præscript. Heret. cap.* xxxiii.): "John in his Epistle specially calls those persons antichrist, who said that Jesus had not come in the flesh, as Marcion and Ebion maintained." And as Œcumenius tells us, "Simon stated that Jesus and Christ were different persons. Jesus who was born of Mary, Christ who had come down from heaven." S. Cyril (*Catech.* vi.) says that Simon Magus was the author of all these heresies, and then enlarges on them and his impostures.

Cornelius here says much of the heresies and follies of the Anabaptists, for which he quotes their history by Arnold Meshovius.

He is antichrist that denieth the Father and the Son. Because by saying that Christ is not the Son of God, they say that God is not His Father. For the terms Father and Son are correlative, and accordingly if one of them is done away with, so is the other also. Œcumenius supposes that Valentinus is here aimed at, who said that there was another Father, beside Him who was called the Father of Christ. And these self-same heretics (he says) deny the Son, by affirming that He is a mere man, and not God by nature. So too Basilides. (See Irenæus, i. 23; Tertullian, *de Præscript.*; Epiphanius, *Hær.* xxiv., and others.)

Ver. 23.—*Whosoever denieth the Son, hath not the Father.* In Whom to abide (as Cajetan says), "nor as abiding in Him, for he believes not His eternal generation" (*see Dionysius*).

He hath Him not in his mind, and consequently does not confess Him with his life. He seems to refer to John v. 37, and as he says above, cap. i., "His word is not in us." And in this chapter, vers. 5 and 24. For it is by faith, hope, and charity that God the Father, Son, and Holy Spirit abide in us, and we consequently have them in us, just as a Church has the Eucharist within it, for a holy soul is in truth the temple of God who dwells within it. He here aims at the Judaising heretics, who deny the doctrine of the Trinity, and say that there is but one Person in the Godhead, and consequently deny that Christ is God, and the Son of God. Christ in this very Gospel maintains against them that He is the Only Begotten Son of God the Father. See iii. 35, v. 18 *seq.* 36 *seq.*, vi. 58. For, as Œcumenius says, "Had they known the Father, they would without any doubt have known Him to be the Father of the Only Begotten Son." And more especially because he who knows not the Trinity knows not the nature of the Godhead to be so full and prolific as to require a plurality of Persons, and demands that it should be communicated to all the Three, so that in taking away One Person you in fact do away with the Godhead altogether. And this is what S. John means here. In like manner, Christ said to

Philip, "He that hath seen Me, hath seen the Father. . . . Believest thou not that I am in the Father and the Father in Me?" (John xiv. 9, 10). Whereby is signified plurality of Persons and identity of Essence, and the intimate and complete indwelling of one Person in another. Damascene (*de Fide*, i. 2) terms this περιχώρησις, and the Schoolmen (after him) *circumincessio*. See S. Augustine, *de Trinit.* vi.; S. Hilary, *de Trinit. Lib.* iv.; and Ambroseaster, in 2 Cor. 13. S. Augustine says, "Each is in each, and all in each, and each in all, and all in all, and all are One."

S. Cyprian (*Exhort. Martyr, cap.* 5) and S. Hilary (*de Trin. lib.* vi.) here read, *He that hath the Son, hath both the Father and the Son, i.e.*, wishing him well, and favouring him. S. Augustine has the same reading, but explains it of worship and veneration: "He who worships the Son worships the Father, for he cannot worship the Father who worships not the Son, as it is said John v. 23."

Ver. 24.—*Let that which ye have heard from the beginning abide in you.* Be stedfast in the faith, doctrine, and christian life, which ye received at first, for thus will true faith abide in you, and ye will abide in the true faith and sonship of God. See Gal. i. 9; Heb. xiii. 9. As S. Cyprian strikingly says (*Ep.* xl.): "I exhort and advise you not to believe rashly pernicious words, or readily yield consent to words of falsehood, not to put darkness for light, night for day, hunger for food, poison for a remedy, death for life."

If that abide with you, which ye have heard from the beginning (as I have just explained it), *ye also shall abide in the Son, and in the Father.* We must consider that the Holy Spirit is also included in the expression, the Father and the Son. For the Father and the Son are the Breathers forth of the Holy Spirit, and in their Essence, as understood in its full meaning, they include the power of breathing forth the Holy Spirit, yea, its actual exercise. But at this time no question had arisen respecting the Holy Spirit, but merely respecting the Son, and consequently respecting the Father. The Son is here put before the Father, for the special reason that "no man cometh to the Father but through the Son." John xiv. "For no one will behold the greatness of the Divine Glory, except he be

born again by the sacraments of that Manhood, which the Son assumed." So Bede.

But further, if ye abide in the Son and in the Father, the Father and the Son will in their turn abide in you. As Œcumenius says, "Ye will have union and communion with Him, as Christ promised" (John xiv. 23). As S. Augustine remarks on this passage, "The Holy Spirit also dwells in the Saints together with the Father and the Son: just as God in His temple. The Father, the Son, and the Holy Spirit come to us when we come to them—they come to us by their aid, we by our obedience—they come by their enlightening, we by gazing on them—they come by filling us, we by admitting them within—so that we behold them by no outward, but by inward vision, and they abide in us, not transitorily, but for ever."

Ver. 25.—*And this is the promise which He has promised us, even eternal life.* Gagneius refers thus to the promise made by our Lord, John xvii. 20. "For (he says) the promise He has made us is indeed eternal life, since it is eternal life to abide in God, and to enjoy Him here in grace, and hereafter in glory." Œcumenius makes the word 'and' equivalent to 'because:' "Ye will abide in the Father and the Son because He promised you this in promising eternal life." But the first meaning is the best. This is a powerful motive for constancy in the faith. "Let the memory of the promised reward," says Bede, "make thee persevere in thy work." "Let us see (says S. Augustine) what He hath promised? Silver, or possessions, or pleasant lands? No indeed, this is not the reward for which He exhorts us to endure. It is eternal life." And he adds, "God combines threats with His promises, even eternal death, if we disobey Him." "A powerful man threatens us with imprisonment, with fire, with torments, with wild beasts. But does he threaten us with eternal fire? Dread that which the Almighty threatens, love that which He promised, and then the whole world is a worthless thing, whether in its promises or its threats."

Ver. 27—*And let that anointing which ye have received abide in you.* By the anointing he means the gift of wisdom and under-

standing given in baptism and augmented in confirmation. See above, ver. 20.

And ye need not that any man teach you, but as his anointing teacheth you of all things, understand '*abide in it*,' as S. John adds shortly afterwards. Some MSS. add '*so do ye*.' It means, ye need not go to false apostles and heretics to teach you the truth, for ye have already learned it from the Apostles themselves, and that which they taught outwardly, the Holy Spirit must needs teach you within. (See Is. liv. 13; John vi. 45; Ps. xciv. 10.) Be stedfast then in that which ye have thus been taught. See Bellarmine, *de Verbo Dei*, iii. 3, who says, "Ye have no need for a Lutheran or Calvinist to teach you Christian doctrine, because ye have been fully taught it by the teaching of the Church, and the aid of the Holy Spirit. See 1 Pet. v. 12; Col. i. 6. And S. Augustine (*in loc.*) thus writes: "I for my part have spoken to all. But they to whom that unction speaketh not within, they whom the Holy Spirit teacheth not, go away untaught. The outward teachings of a master are a kind of aid and warning, but He who teacheth the heart hath His seat in heaven. . . . One is your master, even Christ. Let Him speak to you within, when no one is present. For though some one is at thy side, yet there is no one in thy heart. Let there be no one in thy heart, let Christ be in thy heart, let His unction be in thy heart, lest thy heart be athirst in the desert, and have no fountains to water it. The Master who teacheth is within, Christ teacheth, His inspiration teacheth. But where His inspiration and His unction are not, words echo in vain from without." And so too S. Gregory, expounding these very words, says, "Unless the same spirit be in the heart of the hearer the words of the teacher are useless;" and he adds, "Do not ascribe to the teacher that which ye hear from his lips, for unless He who really teaches you be within, the tongue of the teacher labours outwardly in vain." But when he says, "His unction will teach you of all things," &c., he means, of all that ye have heard, all that the faithful are bound to know, as having been so taught by their earliest instruction and catechising (so even Beza argues), lest any one should infer from this passage that private judgment should

be the interpreter of scripture, and the judge of controversies." See Ezek. xiii. 3.

This anointing, some refer to Christ, the Anointed One, the abstract for the concrete.

And is truth and is no lie. This is a double assertion, confirming the first statement by a denial of its contrary (see John i. 20).

And as it hath taught you. 'And' here stands for 'therefore.'

And now, little children, abide in it. In the orthodox faith which ye have been taught, amid all the fair words of heretics, and persevere therein.

That when Christ shall appear ye may have confidence. That is, boldness of speech. See Wisdom v. 1; Col. iii. 4. S. Basil says (*Hom.* xi. *Hex.* 1), "Abraham also will fear in the judgment, and be in agony." This is an exaggeration. But it signifies the severity of the judgment in itself (1 Pet. iv. 18). But if we look at the grace and mercy of God, on the other hand, it will assure all saints of their salvation, and will place them as His friends and His elect on His right hand, and separate them from the reprobate, before the judgment begins.

And not be ashamed before Him at His coming. Let us not shame one another by your falling from the faith—shame, *i.e.* yourselves, and us your apostles and teachers for not keeping you therein. For the goodness of the scholar is the praise and glory of the teacher. S. Basil (on the words of Ps. xxxiv.), "I will teach you the fear of the Lord," says that the shame and confusion of the lost will be their bitterest punishment. See Rev. vii. 17. And the ground of their shame will be this, that Christ will proclaim, before the whole world, all their shameful and horrible sins, however secret, and committed in thought only; that they will see the saints, whom they despised in this world, raised up above them to glory, to judge and to condemn them, because they foolishly neglected to expiate their sins by penitence and the shame of confession. See Isa. lxvi. 24; Dan. xii. 2. S. Cyril (*Catech.* iii.) says that the faithful are at their confirmation anointed on their foreheads, as being the seat of shame, in order that they might not be ashamed to confess the name of Christ, and

that they might not commit any shameful act, and thus be confounded at the day of judgment. S. Augustine (*in loc.*) strikingly observes, "Faithful is He that promiseth. He deceiveth not. Only do thou faint not, but wait for the promise. The truth cannot deceive. Be not thou false, professing one thing and doing another. Keep thou the faith, and He will keep His promise. But if thou keep not the faith, thou hast defrauded thyself, He has not broken faith with thee." And Œcumenius: "What can be more glorious or more admirable than to act boldly in His sight, to whom we shall give an account of our labours, and not be ashamed before Him at His coming?"

At His coming, in glory to judge the world. "We now see through a glass darkly, but then we shall see face to face" (1 Cor. xiii. 12).

Ver. 29.—*If* (i.e. since) *ye know that He is righteous, know ye that every one that doeth righteousness is born of Him.* He shows the way and means by which we can have confidence before Christ as our Judge: that is, by performing righteous and holy deeds, to offer to Him as our just Judge. Let not any one suppose that orthodox belief alone suffices, works of righteousness are also required. For Christ, not only as God, but as the holiest of men, loves those who are righteous; and will pass on them a righteous sentence of acquittal. It is the part of a just judge to judge of every one's works, and to assign their rewards and punishments accordingly. He then that doeth righteousness, will in the day of judgment not be confounded before Him, but will have every confidence. Because he is like his judge, nay more, His son and heir, and thus he will be sure of his inheritance (Rom. viii. 17). For all our righteousness flows from the righteousness, holiness, and grace of Christ. Righteousness is here to be understood in a general sense, as including all the virtues through which we are called righteous before God (see John i. 12). Moreover, there is no surer argument that we are born of God than showing Him forth in our deeds and life. Didymus observes that the Apostle uses the present tense (doeth), not the past or future. Because a good root brings forth good fruit. As born again of God by righteousness and grace, and being made partakers of the Divine Nature (2 Pet. i. 4), (for we really partake of the Substance of God

by supernatural grace), we ought ever to manifest this our birth and our divine life by loving works of righteousness. For as a man is not alive who does not perform the functions of a living man, so in like manner he is not righteous, not regenerate or living to God, who does not perform righteous acts, especially since it is the part of a child to imitate his father. And since the righteous God ever does righteousness, we, as His children, should ever do the same.

2. Salmeron observes that this divine generation resembles, in a measure, our natural birth. For Christ, as man, brought us forth with the greatest suffering, and as God He works in us that grace and righteousness whereby we are born again as children of God.

3. Œcumenius remarks that as like begets like so are the righteous born of God. And Didymus says, "that virtue manifests our righteousness in act. No one therefore is righteous, before he does righteous acts, nor yet after he ceases to do them."

Lastly, S. Augustine says, that righteousness is perfect in the angels, but only beginning in men. "In the holy angels, who turn aside by no lapse, who fall not away through pride, but remain ever in the contemplation of the Word, and count nothing else sweet, save Him who created them—in them is perfect righteousness, whereas in us it has only begun to be through the Spirit." And again, "The beginning of our righteousness is the confession of our sins. Thou hast begun not to defend thy sin: thou hast begun thy righteousness. But it will be perfected in thee, when nothing else shall delight thee to do; when death will be swallowed up in victory, when no lust shall excite thee, when there will be no struggling with flesh and blood, when there shall be the crown of victory, the triumph over the enemy; then there will be perfect righteousness. But now we are still fighting, we are still in the lists, we smite and are smitten. We have still to wait, to see who is conqueror. But he is the conqueror, who in striking a blow relies not on his own strength, but on God, who cheers and encourages him on."

The righteous therefore emulate the righteousness of the angels, so that keeping their minds from all earthly defilements, and tearing

away their love from created objects, they may fix it on their Creator alone, and love Him, worship Him, and give Him thanks both in prosperity and adversity, making their words and life together with His Cross and Passion a continuous and constant praise to God. Such is the life of angels. See Job xxxvii. 7.

Christians, moreover, as new born in Christ, should emulate Christ, should "speak as oracles, should live as gods,"* for Christ thus spake and thus lived. And in this way will they smite even the hearts of sinners, convert and beget them for Christ, as was said of S. Basil (S. Gregory Nazianzen, *Orat. funeb.*), "His word was as thunder, for his life was as lightning!"

* This seems a quotation.

CHAPTER III.

He declareth the singular love of God towards us, in making us his sons: 3 *who therefore ought obediently to keep his commandments,* 11 *as also brotherly to love one another.*

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

Ver. 1.—*Behold what great love the Father hath bestowed on us* (unworthy, enemies and sinners as we are), *that we should be called, and be the sons of God.* Love, actively, His wondrous love to us, and passively, as communicated and infused into us. "How much He loved us," says Vatablus, "in giving us that love whereby we are called the sons of God. For our created love flows out of His uncreated love, as a ray from the sun," &c. For those whom God loves with His uncreated love, He makes to love Him in return with that created love which He infuses. For love is friendship or mutual affection between God and a righteous man. And just as we His creatures owe Him, as our Creator, all honour, worship, and service, so do we as His servants owe Him, as our Lord, fear, reverence, and obedience, and as the Father of all do we owe Him our highest love, our whole heart, our whole will and affections.

S. John had before stated that he that doeth righteousness is born of God. He here teaches the excellence of that Divine sonship, its fruit and its reward, in order to excite the faithful to those works of righteousness, which show that they are His thankful and worthy children, and to lead them to preserve this their sonship, till it attain the reward of eternal life. Each of S. John's words has great weight, and inspires fresh inducements to love. By the

Father we understand the whole Trinity, but especially the Person of the Father, because it is the Father's work to beget children like to His Only Begotten Son, and because our calling, our election, our predestination are the proper work of the Father, and the effect of all these is our justification and adoption as sons. As S. Augustine says (*de Nat. grat. cap. ult.*), "Inchoate love is inchoate righteousness, advanced love is advanced righteousness, perfect love is perfect righteousness." And S. Dion (*Eccl. Hier.* i. 2) says, "The first motion of the mind to heavenly things, and its aiming after God, is love. And the first step of holy love towards fulfilling the commands of God, is an unspeakable operation, because we have it from above. For if this heavenly state has a divine origin and birth, he who hath not received it will neither know nor do those things which are taught by God." And hence S. Cyril (*Is.* xliv. and *Tesaur.* xii. 3) calls love the stamp of the Divine Essence, the sanctification, refashioning, the beauty and splendour of the soul.

That we should be called the sons of God (by adoption, as Christ is by nature) *and be such.* Many are named that which they are not. But we are so named, in order that we may be such. For as S. Augustine says (*in loc.*), "If any are called sons and are not, what doth the name profit, where the thing is not? How many are called physicians, who know not how to heal, or watchers, who sleep all the night through? And in like manner many are called Christians, and are not found to be really such, because they are not that which they are called, in life, in faith, in hope, in charity." But what are the words here? "*That ye should be called and should be the sons of God.*" As S. Paul says, Gal. iv. 6. Let the innovators note this who say that we are called righteous only by Christ's imputed righteousness, that the words '*and be such*' are wanting in many MSS. But then the meaning is included in the words 'are called.' For those who are called anything by God are made to be that which they are called. As a king by calling any one by a title, confers that title upon him, much more does God do so, by infusing real gifts of grace in those

whom He calls His sons, thus making them worthy of the name, which a king cannot do. For as God in begetting His Son communicated to Him His very nature and divinity, so does He by regenerating us make us partakers of His Godhead, as S. Peter says and the Psalmist also (Ps. lxxxii. 6). As God is holy in His essence, so does the righteous man who is born of God partake of His sanctity, and all His other attributes, being Almighty, unchangeable, heavenly, impeccable, full of goodness. He is omniscient, as being taught of God; imperturbable, as living above the world; liberal, and envying no man, but promoting every one's interest, as though it were his own. He glows with charity, rendering his enemies good for evil, and thus making them his friends. He is upright, patient, constant, even-minded, prudent, bold, sincere. See James i. 18; Hos. i. 10.

Hence it follows that we are by justification the sons of God in a threefold respect—(1.) In the past by our spiritual generation. See 2 Pet. i. 4; John i. 12; and above, iv. 4 and 6, and v. 18. (2.) By His fatherly care over us. (See Ps. lv. 23; above v. 15; Luke xii. 7.) "Why fearest thou," says S. Augustine, "since thou art in the bosom of God, who is both thy father and thy mother?" (3.) He is our Father, by the heavenly inheritance which He will give us, making us heirs of God and joint heirs with Christ. See Ps. xvi. 6. The Gentiles used falsely to boast of their descent from the gods. But the Christian's boast is a true one. And the truer it is, the more should it stimulate us to godlike deeds. As S. Cyprian says (*de Spectaculis*): "No one will admire the works of men, who knows that he is the son of God. He who can admire anything after God, casts himself down from his high estate. When the flesh solicits thee, say, 'I am a son of God, I am born to greater things than to be the slave of appetite;' when the world tempts, reply, 'I am a son of God, and destined for heavenly treasures, and it is beneath me to seek for a morsel of white or red earth.' And when Satan offers me honour and pomps, I say, 'Get thee behind me, for as being a son and heir of God, and born for a heavenly kingdom, I trample all worldly honours under my feet.'

Devote then the rest of thy life (it may be short indeed) to such noble, arduous, and divine works as Christ and the Saints have performed. Art thou called to a state of perfection, to devote thy life to the salvation of souls?—art thou called to heathen lands, to the cross and martyrdom?—surrender thyself to the call, as becomes the son of so great a father." Alvarez (as De Ponte relates in his life) used to apply this stimulus to himself: "Do not fall away from the lofty purposes of God's children."

Therefore the world knoweth us not, because it knoweth Him not. It knows Him not practically, because worldly men do not love or worship Him. "They know not that we are citizens of heaven (says S. Chrysostom), and associates of the Cherubim. But they shall know in the day of judgment." (See Wisdom v. 3 seq.)

Ver. 2.—*Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him.* Not in nature but in quality, in happiness, in eternal glory. The world—which knows us not now, because it beholds not our inward beauty—will then know us as like Christ, perfectly holy, just, pure, loving God. And as God enjoys the vision of Himself, so will our mind behold Him as He is, will be blessed in the sight, and our sonship and adoption be thus perfected, when we attain as the sons of God our glorious and happy inheritance.

Observe. We are in three ways like God:—1. As having a rational and intelligent nature. 2. By grace, as S. Bernard says, "consisting in virtues, and the soul strives by the greatness of its virtues to imitate the greatness of the supreme God, and by its constant perseverance in good to imitate His unchangeableness and eternity." 3. The highest and most perfect resemblance to God will be by the beatific glory in heaven, when, as S. Bernard says, "man becomes one spirit with God, not merely by unity of will, but more expressly by not being able to will anything beside, through union with His power." This third resemblance then consists in the Vision of the Triune God. As S. John says, "We shall see Him as He is." Accordingly, Œcumenius places this resem-

blance in the love and glory of adoption. See Ps. xvi. 11, xlvii. 9, xxvi. 4, xxxv. 10; 1 Cor. xiii. 12. The Schoolmen thence teach that the Blessed see the very Essence of God, Its three Persons and all Its attributes. For they behold Him in a vision, and draw Him as it were into themselves, and thus derive every good. Accordingly [Pseudo]-S. Augustine says (*de cognit verœ vitæ ad fin.*), "This vision and this glory is called the kingdom of heaven because it is only the heavens, that is the just, who enjoy this vision, for theirs is the highest and chiefest Good in whom they have the fulness of joy from the fulness of all goods."

Again, in seeing God they form his image in their minds, which thus represents Him to them. As S. Augustine says (*Euchind. cap.* iii.), "When the mind is imbued with the beginning of faith which worketh by love, it strives by holy living to reach that sight wherein is that ineffable beauty, which holy souls know, and in the full vision of which is supreme happiness." And again, they will be like Him, as partaking of His everlasting blessedness. See S. Gregory, *Hom.* ii. *in Ezek.*

Then follows on this another resemblance, viz., in will, in the perfect love of God beheld and possessed. As S. Fulgentius says, "We shall be like Him, in imitating His righteousness." And this love will make a man love God with all his heart and soul, so as to have no wish or desire to love anything else than God. As S. Augustine says (*Confessions*), "When I cleave to Thee with my whole heart, I shall have no pain or labour. My life will be full of Thee, but now, when I am not full of Thee, I am a burden to myself."

Moreover, this love will last for ever, and will ever enkindle the blessed to praise God. (See S. Augustine, *Serm.* cxviii. *de Divers. cap.* 5.) "When we are like to Him, never shall we fall away, or turn aside. Let us be sure then, the praise of God will never cloy. If thou failest in love, thou wilt cease to praise, but if thy love be never-ending, never be afraid of being unable to praise Him, whom thou wilt ever be able to love." And from this glorious vision there will follow all the endowments of the glorified soul

and body of Christ, for there will be entire peace, concord, and harmony in all our powers of action. Our bodies will be impassible, bright, subtle. See 1 Cor. xv. 42. Just as the sun shining through a cloud makes mock suns one or more, so will it be with the Godhead as it shines through the bodies and souls of the blessed. And what a happy and glorious sight will this be! See Col. iii. 3; 1 Cor. xv. 45; Phil. iii. 21; 2 Cor. iii. 18; Rom. vi. 5, viii. 29.

For we shall see Him as He is. God in His own essence, as the Schoolmen teach.

Again, we shall see Christ as man, clothed as man with a glorious Body (see Bellarmine, *de Beat. Sanct.* i. 3; Gregory, *de Valent.*, &c.)

And this too, not in a glass and in a figure, but face to face. For in this life we do not see God as He is, but as He became clothed with flesh for our sakes. (See S. Augustine (*in loc.*); Origen, *Hom.* vi. *in Gen.*, and S. Gregory, *Hom.* ii. *in Ezek.*)

Ver. 3.—*And every one that hath this hope in Him, purifieth himself even as He is pure.* The Apostle next shows us the way to attain this likeness to Christ. We must put our whole trust in Him. To be like Him in glory, we must strive to be like Him in holiness, in suffering, and in passion. For no one will be like Christ in heaven, who is unlike Him on earth. For it is His to give us grace to lead us to accomplish so arduous a work. "The mercy of God is the ground for hoping" to strive after sanctity. It is not enough to place our hope in God unless we put our hand to the work, and labour together with Him. See Rom. viii. 17; Heb. xii. 14; Matt. v. 8. [Pseudo]-Augustine admirably says (*de cognit veræ vitæ, in fin.*): "To this highest good the righteous are drawn by one link after another. First faith, then hope, then love, perfected in action, action led on by its intention to the highest good, this again issues in perseverance, which will bring us even to God Himself, the fountain of all good."

Purifieth himself, sanctifieth himself, for sanctity "is freedom from every kind of pollution, the most uncontaminated and most perfect purity." (Dionysius, *de div. nom. cap.* xii.)

The true sanctity of men consists in purification from sins, and rooting out of vices, as S. Paul says, 2 Tim. ii. 21.

Moreover, this cleansing from vices is effected by the implanting and exercise of the contrary virtues, as the rooting out of pride by humility, &c. Sanctity then includes all the virtues with which the soul is sanctified and devoted to God. For that is the meaning of '*sanctus*.' Some then explain the word in this sense. Just as Priests and 'Religious' dedicate themselves. And indeed all the faithful in a more imperfect way who are by baptism consecrated to God. See 1 Pet. ii. 9. And Christ said (John xvii. 19), "*I sanctify Myself* (I offer myself as a holy victim), *that they also may be sanctified in the truth.*"

S. Gregory Nazianzen says, "What is sanctity? To hold converse with God." And S. Bernard (*de Consid.* v. 14) says, "Holy affection, which is of two kinds, the fear of God, and holy love, makes a man holy. For a soul which is completely affected by these motives, embraces Him with both its arms, and says, I hold Him and will not let Him go." And he says also (*Serm.* xxv. *inter parvos*), "There are three things which make a man holy,—simple living, holy deeds, a pious intention," &c. (this is pursued at great length).

As He is holy. See Lev. xxvi. and xxvii. 28. St. John enforces great sanctity, like the sanctity of God Himself, and continued and daily progress therein, that we may be more and more like Him. See Matt. v. 48.

If thou wishest to be holy, set before thee the pattern of sanctity, the life and passion of the Lord. As St. Ambrose says (*de Isaac*), "Let every one strip off the filthy wrappings of His soul, and prove it, when cleansed from its filth, as gold in the fire. But the beauty of a soul, when thus cleansed, consists in a truer knowledge of heavenly things, and the sight of that supreme Good from which all things depend, being Itself from nothing." And S. Gregory Nazianzen, "Let us restore to His image its beauty, let us recognise our dignity, follow our pattern, learn the power of the mystery, and for what purpose Christ died. Let us be as Christ, since He became as one of us. Let us be gods for His sake, as He

became man for ours." And speaking of God he says, "He holds nothing so precious as purity or cleansing." (*Orat.* vi.)

Ver 4.—*Whosoever committeth sin, also doeth iniquity, for sin is iniquity.* "For whosoever sins," says Bede, "acts contrary to the equity of the Divine Law." The faithful ought to sanctify themselves in order to be like Christ, and on the contrary sin is ἀνομία, a breaking of the Divine Law, and makes us utterly unlike God, and hateful to Him. He means "deadly sin." S. Augustine (*contr. Faust.* xxii. 7) says, that "sin is anything we say, do, or desire, against the Divine Law." And S. Ambrose (*de Parad. cap.* 8), "Sin is disobedience to the Divine commands." In like manner iniquity is a departure from the equity which the law prescribes, and injustice is contrary to justice, and ἀνομία is what is contrary to law. Sin and iniquity mean, in S. John, the same thing, though in popular speech iniquity has a worse meaning than sin. See S. Gregory, *Mor.* xi. 21. S. Ambrose (*Apol. Dav. cap.* 13) says the exact contrary, regarding sin as the worse of the two.

But every sin, even against human or ecclesiastical law, is contrary to God, as being contrary to His eternal law, which is the source of all law. As S. Thomas says (1. 2, *quæst.* 91), "Law is the highest reason existing in the Divine mind, according to which He directs the actions of all creatures to their own proper ends. For as there is in God the reason for His creating things, so also is the law by which they are to be governed. And as the one is the conception in the Divine mind, which decided how they were to be made, so is the other that eternal law, by which every creature should discharge its own functions, together with the will which obliges them, or at least impresses on them an inclination, to follow it.

Ver. 5.—*And ye know that He was manifested to take away our sins.* That is Christ. "And He takes away our sins," says Bede, "by forgiving the sins which have been done, by keeping us from doing, and by leading us to that life where they cannot be committed." The word αἴρειν and the Syriac *nasa*, both of them signify to *bear*, and *take away*. Both meanings are suitable here. See Is. liii. 4, 6, and 11; John i. 9; 1 Pet. ii. 24; Rom. iii. 25.

Morally. Here learn what a grave evil sin is, for Christ to come down from heaven, to suffer and be crucified in order to take it away. And to teach us that we should endure every kind of suffering to take away sin and to convert sinners. "No room," says Œcumenius, "is left for sin, for since Christ came to destroy it, being Himself entirely free from sin, you who have been born again, and confirmed in the faith, have no right to sin." Each one of the faithful should then make it his work to crush sin in himself and others, just as they would destroy serpents' eggs or young wolves.

And in Him is no sin. For He was all-powerful to destroy sin, being in His own nature sinless by reason of the hypostatical union. For by this union the Divine Person of the Word so guided His manhood in all its actions, that it could not sin even in the slightest degree, for otherwise the sin and offence would have affected the Person of the Word, which is an impossible thing, for its actions would have been the actions of that very Person who was bound to keep from sinning that nature which It had assumed.

Lastly, "the will of Christ was so deified, as undoubtedly not to oppose the will of God," as S. Gregory Nazianzen says (*Orat.* xxxvi.) And S. Cyril (*de recta fide*) says, "That the Word had as thoroughly imbued the soul of Christ with His own holiness, as a fleece takes in the colour in which it has been dipped." S. John here quotes Isa. liii. 9. See also Heb. vii. 26. S. Augustine here says, "Because there was no sin in Him, He came to take away sin. For had there been sin in Him, it would have had to be taken from Him, and He would not have taken it away."

Whosoever abideth in Him, sinneth not. As long as He abides in Christ. For grace and sin are as contrary to each other, as heat and cold, black and white, and because the grace of Christ strengthens a man to overcome all sin. "And he," says Œcumenius, "abides in Christ who constantly exercises his powers, and never ceases from exercising them."

Whosoever sinneth hath not seen Him neither knoweth Him. "Hath not seen Him in His manhood: not known Him in His Godhead, by faith," says the Gloss. But this is too subtle a distinction. The

two words mean the same thing. For he who sins knows not Christ, because he considers not His boundless love, our Redemption by Him, and the reward promised to the righteous, and the punishments prepared for sinners. For did he carefully consider them, he would assuredly not sin. Whence S. Basil says (*Reg.* lxxx. *in fin.*), "What is the characteristic of a Christian? To set God always before him."

Again, he who sins knows not Christ, with that savour of knowledge and affection which is conjoined with love and charity. He knows not that loves not Christ, does not strive to please, or be acceptable to Him. For did he truly love Christ, he would, under any temptation, say with Paul, "Who shall separate us," &c., Rom. viii. 35; or with the Bride, Cant. viii. 7, "Many waters shall not quench love," &c. S. John everywhere in this epistle speaks of 'knowing' in the sense of loving or esteeming.

Bede says, "Every one that sinneth hath not seen Him or known Him, for had he tasted and seen how sweet the Lord is, he would not by sin have cut himself off from seeing His glory," &c. And Didymus, "Every one who sins is estranged from Christ: has no part in Him, or knowledge of Him," &c.

Ver. 7.—*Little children, let no man deceive you.* Neither Simon nor the Gnostics, who teach that a man is justified by faith only, and that good works are not required in order to his justification, and that if a man retains faith he can love as he pleases. S. Peter, James, and John, all of them opposed this heresy.

He that doeth righteousness is righteous. Not merely some works of righteousness, but perfect and entire righteousness. For no one can completely fulfil the law of God, unless by grace and love, which the righteous alone has. See James ii. 10.

(2.) S. John here contrasts the children of God, and the children of the devil. See above ii. 29. He here speaks of righteousness, in a general sense, as the aggregate of all virtues.

(3.) *He who doeth righteousness is righteous*, because his acts, which flow from a habit of righteousness, prove him to be righteous; and they also gain for him an increase of righteousness. And also because he should ever exercise himself in works of righteousness, if he

wishes to preserve it. The Apostle speaks not of the infusion, but of the exercise of righteousness, says Thomas Anglicus.

Morally. S. John teaches us that the righteous man should ever be advancing in righteousness, like the Bride in Cant. ch. vi. 10, and Prov. iv. 15. S. Augustine says, "That the whole life of a good Christian is a holy longing." See Phil. iii. 14; Ezek. i. 12, of the four living creatures; S. Gregory, *Hom.* iii.; S. Bernard, *Ep.* ccliv.; S. Basil, *Hexaem. Hom.* xi.; and S. Jerome, *ad Celantium.*

Even as He is righteous. See Ps. xv. 10, cxi. 7, cxlv. 13.

The word 'as' does not signify equality, but resemblance. No creature can equal the righteousness and holiness of the Creator, but he can imitate it. Just "as a mirror represents the image of a man, not the man himself," says Bede. Hear S. Augustine: "He is pure from eternity, we from faith. We are righteous, even as He is righteous. But He is so in His perpetual unchangeableness, we are righteous by believing in Him we see not, in order that we may see Him hereafter. But not even when our righteousness is perfected, and when we become equal to the angels, shall we become equal to Him. How far then is our righteousness from His now, when even then it will not be equal to His?"

Ver. 8.—*He who committeth sin is of the devil,* because he follows his practices and suggestions. To be of the devil is to imitate the devil. For, as S. Augustine says, "The devil made no man, begat no man, but whoever imitates the devil, is born of him, by imitating him, and not actually by being born of him." He then who sinneth is of the devil as his follower and imitator, and not, as the Manichees dreamed, as being descended from him. There is a similar phrase, Ezek. xvi. 3, respecting wicked Jews.

For the devil sinneth from the beginning, not from the first moment of his creation, but shortly after it. And this was the beginning of sin. As S. Augustine says (*in loc.*) and S. Cyril (*Catech.* ii.), the devil is the beginning of sin, and the father of the wicked. To which Didymus adds, "He infuses the first suggestions of sin, and lastly he perseveres in his sin, as the Ps. [lxxiv. ult.] says, "The price of them that hate Thee ever rises up."

S. John alludes to his own Gospel, viii. 44; on which Isidorus (*De Summo Bono*, i. 3) remarks, "He abode not in the truth, because he fell as soon as he was made. He was created in the truth, but by not standing therein he fell from the truth." To which Bede adds, "He never ceased to sin, unrestrained either by his enormous sufferings, nor by the dread of sufferings to come. And he, therefore, who neglects to keep himself from sin is rightly said to be from him." He explains further that his sin was pride, and rebellion against God.

For this purpose was the Son of God manifested, that He might destroy the works of the devil. To loose, that is, for sins are the cords which the devil twines, to entangle and ensnare the sinner. See Prov. v. 22; Isa. v. 10. And Christ gave His Apostles power to burst those bonds asunder.

It is clear from this that Christ would not have been incarnate if Adam had not sinned, though some of the Schoolmen think otherwise. But both Scripture and the Fathers give no other reason for His Incarnation than our redemption from sin. See Nicene Creed. And the Church sings at the blessing of the Paschal candle (using the words of S. Gregory), O most necessary sin of Adam, which was blotted out by the death of Christ. O blessed sin which required so great a Redeemer. So S. Ambrose, S. Augustine, S. Leo, and others.

Ver. 9.—*And he cannot sin, because he is born of God.* Hence Jovinian, Luther, and Calvin taught that a man could not fall away, but was sure of his salvation. But S. John says, "*My little children, these things write I unto you, that ye sin not.*" Consequently they *could* sin, faithful though they were. And it is contrary to daily experience, for we find daily the faithful becoming heretics and falling into sin. And the Council of Trent (vi. 23) rules otherwise. What then is S. John's meaning that he who is born of God cannot sin, that is mortally and gravely? 1. We must take the word collectively—and then it will mean, So long as he preserves the seed of grace, he cannot sin. So Œcumenius, Thomas Anglicus, Cajetan, and S. Hierom, *lib.* 11 *contra Jovin.* And accordingly theologians say that he who has effectual grace cannot sin, because effectual grace

in its very conception includes its result. For that grace is called 'effectual' which (as is foreseen) will produce its effect, which is to lead our free will to co-operate in a good work. But, speaking abstractedly, he who has effectual grace can resist it, and commit sin. (See *Conc. Trid. sess.* vi. *can.* 4.)

2. He who is born of God cannot (in a formal sense) commit sin, that is as far as relates to his heavenly new birth. For if this be allowed to act, and is not withstood by our free will, it is fully able to keep out all sin. (See S. Augustine, *de grat. Christi, cap.* xxi.) Thus Adam is said in his state of innocence to have been immortal, because he could not die, as long as he remained therein. But as he could fall, so also could he die. Thus we say that this medicine, *e.g.*, is so powerful that any one who takes it could not die of the plague. But a man refuses to take the medicine and then dies; so can he who has the grace of God refuse to use it, and thus fall into sin. S. John here distinguishes between the supernatural action of Divine grace, and the exercise of moral virtues, the first of these preventing every sin, while the others do not. But the habit of temperance is not lost by one act of intemperance, even as temperance is not acquired by a single act of temperance. Again, the grace of Christ is distinguished from the grace given to Adam, which gave the power but not the will, whereas the grace of Christ gives both the will and the power. See S. Augustine (*de corrupt. et gratia*), "It is so provided (to meet the weakness of the human will), that Divine grace never fails, is never overpowered by any difficulty, so as ever to resolutely will that which is good, and obstinately refuse to abandon it." And it is thus that he explains the words of S. John, "Every one that is born of God sinneth not."

3. He cannot sin. He sins with difficulty. He has no wish to sin, says Œcumenius. Others explain the words, He has power not to sin, this power being given him by God.

4. Rightfully and properly he cannot sin, though he may in fact sin against all that is right and proper.

5. Gagneius says, "He cannot sin, *i.e.* by unbelief, which S. John calls a sin unto death."

6. Some take these words as referring to those who are predestinated and absolutely elected to eternal life. But this must be understood, not of antecedent, but consequent impossibility, which consists with our liberty of will, as including and presupposing it.

The first and second of these explanations seem to be the best.

Anagogically. S. Augustine (*de peccat. et merit.* ii. 7) says that the righteous man cannot sin, by reason of his hope of eternal life.

In like manner he says (*de nupt. et concup.* i. 23, and *de Spirit. et lit. cap. ult.*), "We cannot observe perfectly in this life the two commandments, 'Thou shalt not covet,' and 'Thou shalt love the Lord thy God with *all* thy heart,' &c. But we are exhorted to attain to that place where we shall perfectly fulfil them. It is impossible not to *feel* concupiscence in this world, but we are directed not to yield to it. And the same with the other commandment, 'Thou shalt love the Lord thy God.' See Rom. vii. 7."

Morally. S. John here teaches us an easy and certain way of avoiding sin, namely, by carefully attending to those holy inspirations which God suggests, and thus shut out from our minds all the evil suggestions of the devil. For he who sins must needs give way to evil thoughts, for we cannot desire or wish anything unless the mind suggests it to us as a good to be desired. And accordingly the Blessed cannot sin, because they behold God as their chief and boundless good, and are swallowed up in Him as the very abyss of all good. S. Francis Xavier used for this very reason to occupy himself in good thoughts, in ruminating on some holy sentence of Scripture, or the doings or virtues of some saint. For the mind in this way drives out all other thoughts which lead to sin. And so with regard to our will. For he who fixes his mind on holy affections and desires cannot give his mind to evil lusts, and consequently cannot sin. He says with Joseph, "How can I do this wickedness and sin against God?" See Gen. xxxix. 9. As S. Leo says (*Serm.* viii. *de Epiphany*), "He who wishes to learn whether God dwells within him, should honestly examine the secrets of his heart, and carefully ascertain with what humility he resists pride, with what good will he strive against envy, how he is not charmed with flattering tongues,

and how pleased he is at another's happiness. Whether he does not render evil for evil, and would rather pass over injuries than mar in himself the image of Him who sends His rain upon the just and unjust, and makes His sun to rise on the evil and on the good. And not to enter on a more minute enquiry, let him see whether he find within him such love of God and his neighbour, as to wish to render even to his enemies that which he desires to be rendered to himself."

For His seed remaineth in him. Œcumenius by the 'seed' understands Christ. See Gal. iii. 29. (2.) S. Augustine and others understand by it the word of God. See Luke viii. 11; James i. 18; 1 Pet. i. 23. (3.) Lyra, Hugo, Cajetan, and Thomas Anglicus most fitly understand by it the grace of God. For, 1. All other virtues spring from it. 2. Because it is the seed of glory. (See D. Thom. *par.* i. *quæst.* 62, *art.* 3.) 3. Because as a seed must die in order to bear fruit, so does grace suffer death and martyrdom, from whence all good, both public and private, proceeds. See John xii. 24.

Ver. 10.—*In this the children of God are manifest, and the children of the devil.* The two tests are, the doing righteousness, and loving his brother. Righteousness and charity are of God, unrighteousness and hatred are of the devil. Righteousness is here taken in its widest sense, as including all virtues. But St. John here states that among all kinds of righteousness none shows more that we are the sons of God, than charity and the love of our neighbour, as the contrary vices show us to be the children of the devil. And hence S. John, the beloved disciple, breathes forth love only. Hear S. Augustine (*in loc.*): "Love alone distinguishes between the children of God and the children of the devil. Let all sign themselves with the sign of the cross, let all answer Amen, let all sing Alleluia, let all be baptized, let all go to church, let all build churches. Yet the sons of God are distinguished from the children of the devil only by charity. They who have charity are born of God, they who have it not are not born of God. Have what thou wilt; if this alone thou have not, it profiteth thee nothing. If thou hast not anything else, have this: thou hast fulfilled the law." But by charity God is loved for His own

sake, and our neighbour for the sake of God. Whence charity is "the fulfilling of the law." Rom. xiii. 10. And S. Augustine (*de Nat. et Grat. cap.* xlii.): "Charity is the most true, complete, and perfect righteousness." S. Clement Alex. calls it "The highest duty of a Christian man." S. Cyprian (*de Bono Patient.*) terms it "The foundation of peace, the firm bond of unity, surpassing even the deeds of martyrdom." S. Basil, "The root of the commandments." S. Gregory Nazianzen (*Epist.* xx.), "The head of all our teaching." S. Jerome (*Epist. ad Theophylact*), "The parent of all virtues." S. Ephraim (*de Humil.*), "The support of all virtues." S. Augustine, "The stronghold of all virtues" (*Serm.* liii. *de temp.*) Prosper (*de Vita Contempl.* iii. 13), "The most powerful of all our affections, the sum of good works, the protector of virtue, the end of heavenly precepts, the death of sins, the life of virtues." "Firmness in every virtue" (S. Cyril). "The mother and guardian of all good" (S. Gregory). "The mother of men and angels, bringing peace, not only to all things in earth, but even in heaven" (S. Bernard, *Epist.* ii.)

Lastly, S. Basil says, "Where charity fails, hatred comes in its room. But if God (as S. John says) is love, the devil must undoubtedly be hatred. And as he who has love has God, so he who has hatred, fosters a devil within him."

Ver. 11.—*For this is the message*, ever to be announced by us the Apostles of Christ. It is the message of good tidings, which Christ brought from heaven. He might have exacted from us many hard and painful sufferings. But He is satisfied if we love each other. And what is more joyous, pleasant, and easy than this? For as God ordered us to love our brethren, He orders our brethren to love us in return—love in this way eliciting and demanding love. See John xv. 12. On which S. Augustine remarks that charity is here distinguished from mere human love. We should love men, not merely as men, but as we love ourselves as the children of the Most Highest.

Ver. 12.—*Not as Cain.* For he loved himself only, and hated his brother because he saw that his offering was acceptable to God. As God says to Cain (according to LXX), "Hast thou not sinned, if thou

offerest rightly, but dividest not rightly?" "For Cain did this," says S. Augustine (*de Civ.* xv. 7). "Giving to God something which was His, but gratifying himself. Which," says he, "all who do not follow the will of God, but their own will, and in their perversity of heart make Him an offering with which they think He can be bought off, and this too even to gratify their depraved desires." And accordingly Eusebius (*de Præp.* xi. 4) says that he was appositely called Cain from the Hebrew word *kana* to *envy*. See S. Gregory, *Mor.* x. 6; S. Chrysostom, in Matt. xviii., where he speaks of nine degrees of love; and S. Augustine (*de Doct. Christ*, i. 22), who says, "The rule of love is laid down by God. And in saying 'the *whole* heart,' &c., He left no portion of our life unemployed, and left no room for the enjoyment of ought beside. So that whatever else comes into our minds as an object of love, it should be swept away into the full current of our complete love for Him. He then who loves his neighbours aright, should at the same time love God with *all* his heart and mind. And thus loving his neighbour as himself, he should refer all his love of himself and his neighbour to that love of God, who suffers not a single drop to be withdrawn from Him, so as to diminish our love for Him."

Who was of that wicked one. Cain was not of God, but of the devil, by imitating him, and listening to his suggestions. For when the devil could not injure God Himself, he sought to injure man who was His image; the malignity of Cain, and of the devil also, consists in hatred and envy. Such too is the life of tyrants, who like fishes prey upon those who are weaker than themselves. A fish was a type of envy. (See S. Clement, *Strom. lib.* v.)

And wherefore slew he him? Because his own works were evil. Because he took little account of God, and offered Him the poorer victims, reserving the better ones for himself, and, moreover, envied Abel, who by the more excellent offerings he made was the more acceptable to God. From this envy sprang hatred and ultimately murder. S. Cyprian dwells on this at great length in his treatise "*de zelo et livore.*"

But his brother's righteous. Innocent, righteous, and holy. For

he esteemed God above himself, and therefore presented the best offerings he could. There were three special grounds for praising him, his virgin life, his priesthood, and his martyrdom. (As the writer of the *Quæstiones ad Orosum* says); and S. Cyprian (*de Bona Patient.*) calls him the Protomartyr. So also Rupert in Isa. lix.; S. Jerome iv. 42; S. Augustine (*contr. Faust*, xii. 9 and 10), and others. S. Augustine commences his "City of God" from Abel, and the city of the devil from Cain. See Book xv. 8.

Ver. 13.—*Marvel not, my brethren, if the world hate you.* This is an inference from the previous antithesis of the children of God, and the children of the devil. Our Lord alludes to the hatred of wicked men against Christ in S. John xv. 18. Everything is opposed to and hates its contrary, as black is opposed to white, cold to heat, sweetness to bitterness, &c. The world hates the faithful—1st. Because their ways of going on are so different. See Wisdom ii. 15. And S. Leo (*Serm.* ix. *de Quadrig.*), "Wickedness never is at peace with righteousness. Drunkenness ever hates temperance, &c.; and so obstinate is this opposition, that when there is peace without there is war within, so that it never ceases to disquiet the hearts of the righteous; and it is true that they who wish to live godly in Christ Jesus will suffer persecution, and that our whole life is a temptation." And he gives as another reason the craft and malice of the devil, who when he cannot overpower our virtue would undermine our faith.

2d. There is further the envy which worldlings feel when they see that the righteous are not ensnared by their evil desires, but are stedfastly going on towards heaven, while they themselves are sinking down and down to hell.

3d. They hate the righteous, because they withdraw themselves from their company. See Matt. xv. 18; Wisdom ii. 16.

4th. Because their conduct is a tacit reproof to the worldly. See Wisdom ii. 12; and John xv. 8.

5th. Worldlings are full of self-love, but Saints are full of the love of God, for which reason they hate them.

S. James (iv. 4) agrees with S. John, and so does S. Paul, Gal.

i. 10. Tertullian and others read here, "Be not afraid," for some not only marvelled, but were afraid of the hatred they would incur in becoming Christians. S. John therefore exhorts them not to be surprised or afraid, for those whom the world hates God loves. "It would be a greater wonder," says Didymus, "if wicked men did love those who were godly." We must not therefore in the least regard the hatred of such persons, but rather persevere in holiness and love of God, and make it our endeavour to make them our friends when they hear that we surpass them in charity.

As S. Peter says, 1 Pet. iv. 12. And Seneca (*de Prov. cap.* i.) says, "God brings not up a good man in delicate ways; He makes trial of him, He hardens him, and thus prepares him for Himself, while the man himself considers all misfortunes as means of training, and as teaching him how much his patience can bear." And S. Basil (*adm. ad filii spirit*) says that "Patience is the highest virtue of the mind, enabling us most speedily to attain the height of perfection." S. Augustine gives the reason, that God, through the hatred of the world, may draw us on to love Himself. "Oh the unhappiness of mankind! The world is bitter, and yet is loved. But how much more would it be loved, if it were sweet! How gladly wouldest thou gather its flowers, since thou withdrawest not this hand even from its thorns."

Ver. 14.—*We know that we have passed from death unto life.* Not because we believe that we are predestinated, but as a moral certainty, by the testimony of a good conscience, by the innocency of our life, and the consolation of the Holy Spirit. S. John says this for their consolation and to keep them from dreading the hatred of the world. Be comforted by the thought, that by faith ye have been translated from the death of sin to a state of grace in this world, and in the world to come to glory, which will raise us above all hatred. And the clear proof of this is that *we love the brethren.* For this love is an undoubted sign and effect of sanctifying grace, and of the Holy Spirit Himself, from whom, as from an uncreated source, all love proceeds. S. Basil truly says, "When can a man be fully persuaded that God has remitted his sins? When

he finds that his feelings are like his who said, 'I have hated and abominated iniquity' (Ps. cxix. 163)."

He gives here three signs of indwelling grace and righteousness. (1.) Hatred of sin; (2.) mortifying the flesh, and all evil desires; and (3.) zeal for the salvation of others, like S. Paul (2 Cor. xi. 29). And S. Gregory (*Dial.* i. 1), "The mind which is filled with the Divine Spirit, furnishes its own proofs, viz., virtuous actions and humility. And if those perfectly co-exist in the same mind, it is clear that they witness to the presence of the Holy Spirit." And S. Leo (*Serm. de Epiph.* viii.) gives these three signs of grace and sanctity, humility, forgiveness of injuries, and doing as we would be done by And "let every one who is such, doubt not that God rules and dwells within him."

He who loveth not (when he ought, or he who hates) *abideth in death*, with the stain of habitual sin, which abides after the act of sin is over; and from this he cannot escape, except by the grace of Christ, says Thomas Anglicus. But how the soul though immortal can yet die through sin, S. Augustine explains (*de Civ.* iii. 1), "The death of the soul takes place when God forsakes it, just as the body dies when the soul leaves it. It is then the entire death of a man, when the soul which has been forsaken of God, leaves the body, for in this case it does not itself live by God, nor does the body live through it." And in like manner S. Cyril Alex. says, "Death, properly speaking, is not that which separates body and soul, but that which separates the soul from God. God is life, and he who is cut off from Him, perishes."

Nay more, this death of the soul is absolutely termed death in our deeper teaching, for that death of the body which we dread so much is but a shadow and image of that true death, and not to be compared with it. See S. Gregory (*Mor.* iv. 17). And S. Augustine (*de Civ.* vi. *cap. ult.*), "If the soul lives in everlasting punishment, it should rather be called everlasting death, and not life." And S. Basil (*Hom.* v. *on the Martyr Julitta*) says, "Sin is the death of the soul, which would else be immortal. It deserves to be lamented with inconsolable grief," &c. And S. Jerome, on Isa. xiv. (*Lib.* vi.),

terms a sinner "the devil's carcase, for no one can doubt that sin is a most fœtid thing, when the sinner himself says, 'My wounds stink and are corrupt.'"

Ver. 15.—*Whosoever hateth his brother is a murderer.* As he said before, "He that loveth not abideth in death." S. John counts 'not loving' and 'hating' as the same thing, by *miosis*, when little is said, but more is meant, and also because want of love is counted as constructive hatred. Moreover, he who hates his brother is in will and desire a murderer. See S. Jerome (*Epist.* xxxvi. *ad Castorin.*) and S. Matt. v. 28, and hatred moreover disposes to murder, as desire disposes to adultery.

Mystically. He who hates his brother murders his own soul. As S. Ambrose says, "He who hates murders himself in the first place, slaying himself with his own sword." And S. Gregory (*Mor.* x. 11) says the same thing more at length. Again, "he who hates his brother, ofttimes destroys his soul, by provoking him to anger and contention."

[Pseudo]-Alexander says, "He who calumniates his brother is a murderer, and no murderer hath any part in the kingdom of God." For, as Dionysius says, there are three kinds of murder, Bodily, Detraction, and Hatred.

Hath not eternal life abiding in him. Hath not grace abiding in him, nor doth he abide in that grace whereby eternal life is obtained. It is a metonymy, say Cajetan and others. Or else he will not have eternal life; he cannot have it, the present being taken for the future tense. Which comes to this, He who hateth, hath no hope of eternal life, but abideth in the death of sin. As S. Augustine says (*Præf. in Ps.* xxxi.), "As an evil conscience is full of despair, so is a good conscience full of hope; as Cain said, 'From Thy face shall I be hid, and shall be a fugitive and a vagabond on the earth,'" &c.; as S. Jerome says, "Whosoever finds me out, from the trembling of my body and the agitation of my mind, will know that I deserve to die." Just as Orestes for the murder of his mother was continually harassed by the Furies.

Ver. 16.—*Hereby we know the love of God, because He laid down*

His life for us: and we ought to lay down our lives for the brethren. S. John here goes back to the law and living pattern of perfect charity, even Christ, who by laying down His life for us, taught us in like manner to lay down our lives for the brethren. For in Him there shone forth that boundless love which far exceeds the love of all parents and kinsfolk. For He, the Infinite God, laid down His life for us unworthy and ungrateful sinners, with great suffering and shame to Himself, and thus tacitly gave us a pattern for us to imitate, by laying down our lives for the brethren.

But yet we must not risk our own salvation in order to save the souls of others, though we are bound to risk our life for their salvation, which is of more value than our own earthly life, which we must undoubtedly sacrifice for the eternal good of others, as S. Paul did and the other martyrs.

But you will ask, are we bound to risk our own lives for the sake of the lives of others? In ordinary cases, No, but in extraordinary cases, Yes. As when bound by oath or promise, or in defence of our country. But a friend is not bound to risk his own life for that of his friend, since that would be to love his neighbour even more than himself, which, S. Augustine says (*de Mend. cap.* 10), goes beyond the rule laid down. But yet to do so would be laudable, for a man would risk his life for the sake of honour, and for the virtue of friendship. And this is a spiritual good, higher than life itself. So S. Augustine teaches (*de Amic. cap.* 10); and S. Jerome on Micah vii. says, "When a man was asked, What is a friend? he replied, 'A second self.' And accordingly two Pythagoreans gave themselves up to the tyrant as mutual pledges for each other." (See S. Ambrose, *Off. lib.* iii.; Fr. Victoria, *Relect. de Homicid.;* Soto, *de Just.* i. 6; and S. Thomas, 2. 2, *q.* 26, *art.* 4, *ad* 2). And Valentia adds this case, "Ought a man to suffer himself to be killed rather than kill his assailant?" And he rules that he ought rather to be killed himself, than kill another who would die in the very act of sin. We should also risk our life to preserve another's chastity. As the soldier who saved Theodora by changing clothes with her in prison, and who in the end suffered with her. And Paulinus, who

became a slave in the place of a widow's son (slavery being a kind of civil death), and who was highly praised for his act by S. Augustine and other fathers.

Instances are also given from heathen authors of those who gave up their lives for their friends, which is the highest proof of love. See John xv. 13.

Ver. 17.—*But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?* He deduces this as a consequence from the former verse. It is an argument from the less to the greater. If the love of Christ obliges us to lay down our lives for the brethren (which is most difficult), much more does it oblige us to give alms to the needy, which is most easy. And again, our laying down our lives for the brethren is a case which seldom happens, the duty of relieving the needy frequently occurs. So Œcumenius and S. Augustine.

Many doctors argue from this passage that the precept of almsgiving is binding not only in extreme but even in grave cases of necessity, so that a rich man is obliged to give up, not only superfluities, but even things necessary for his station, if he can avert in this way a grave loss to his neighbour. (See Gregory, *de Valent. Tom.* iii. *Disput.* iii.; and Bellarmine, *de bonis Oper. lib.* iii. See Eccles. iv. 1, S. Ambrose, *de Off.* iii. 31; S. Gregory Nazianzen, *de cura pauper;* and S. Chrysostom, *de Eleemos.*)

And shutteth up his bowels from him. The bowels being the seat of compassion and pity. See Lam. ii. 11; Col. iii. 12. They are the symbols of paternal as well as of maternal love. See Phile. 7, and Je. lviii. 7. This teaches that alms should be given with much kindness and affection. As S. Gregory says (*Moral.* xx. 16), "Let the hard and merciless hear the thundering words of the wise man, Prov. xxi. 13."

Salvian, *lib.* iv., exhorts the faithful to put on these bowels of mercy, when teaching that Christ, in the persons of the poor, is a mendicant and in need of everything, and that they are cruel who squander their goods on their relations who are in no need, and

suffer Christ in the person of the poor to be in want. . . . He shows that they have no faith, and that they do not believe in Christ, who promised abundant rewards to His almoners. . . . And next he shows that they greatly sin, not only because they do not relieve the poor, but also bestow those goods which they have laboriously acquired, on those who misapply them for purposes of display, gluttony, and luxury. "If thou wishest to have eternal life" (he continues), "and to see good days, leave thy substance to the saints that are in want, to the lame, the blind, the sick; let thy means be sustenance to the wretched, thy wealth the life of the poor, and may the refreshment thou givest them be thy own reward, that their refreshment may thus refresh thee." He concludes by severely inveighing against them, and more especially against ecclesiastics, who are particularly bound to relieve the poor, and not to enrich their kinsfolk out of the funds of the Church, which Prosper calls the patrimony of the poor. See S. Bernard (*Epist.* xxiv.), who says that a bishop must not indulge in luxuries, but merely live on the funds of the Church: everything more which thou takest out of them is robbery and sacrilege. See, too, S. Basil on Luke xii. 18. The Stoics thought, on the contrary, that pity was no virtue, but rather the mark of a weak mind. See Seneca (*de Clem.* ii. 5) and Plautus, as quoted by Lactantius, xi. 11, who condemns any giving of alms as being a waste, and an injury to the recipient. Valerius (*Max.* iv. 8), on the other hand, records with approval the bountifulness of a certain Silleus.

Ver. 18.—*My little children, let us not love in word, and in tongue, but in deed and in truth.* He condemns here all false charity, which exhibits itself in words only, as S. James (ii. 15) does also. S. Gregory (*Moral.* xxi. 14) says that our charity must ever be exhibited in reverent words, &c., and in ministering bountifully. And S. Bernard (in Cant. ii. 4) explaining the words, "He ordered charity in me" (see. Vulg.) says, "He requires not the craft of the lying tongue, nor the taste of affected wisdom. Let us love in deed and in truth, being moved to good deeds by the impulse of living charity rather than by any affected love. Give me a man who loves God

with all his heart, himself and his neighbours, and everything else relating to God with well-ordered love, and I boldly pronounce him to be a wise man, to whose taste all things seem to be just as they really are, and who can in truth safely say, Because He hath *ordered* love in me. But who is he?"

But observe here, that if any one cannot succour in deed and act (as, *e.g.*, being too poor), yet he can do so in words and kind feelings. And again, he who gives relief should not give it grudgingly, or with words of reproof, but cheerfully and kindly. See Rom. xii. 8; Eccles. xviii. 15.

S. Gregory (*Hom.* iii. in *Evang.*) says well, "Let not any one credit himself with anything which his mind suggests, unless his acts bear witness to it. For in loving God, our tongue, our thoughts, and our life are all required. Love towards Him is never idle. It worketh great things if it really exist, but if it refuses to do so, it is not love." And S. Chrysostom (*Hom.* liii. *et* lxviii. *ad pop.*) says, "The more thou givest to God, the more does He love thee, and to those He loves more, He gives more grace; when He sees any one to whom He owes nothing, He flies from him, and avoids him; but when He sees any one to whom He owes something, He runs up to him at once. Thou shouldest therefore do everything to make God thy debtor." And then he explains how this can be done, viz., by showing mercy to the poor. "Give largely, that thou mayest be rich, scatter abroad, that thou mayest gather in, imitate a sower. Sow in blessings, that thou mayest reap in blessings." And S. Leo (*Serm* vi. *de Jejun.* x. *Mensis*) says, "Persevere, O Christian, in thy bounty, give that which thou wilt receive back again, sow what thou wilt reap, scatter that which thou wilt gather up. Fear not the cost, be not anxious or doubtful about the result. Thy substance, when well laid out, is increased, and to wish for rightful profit for thy piety, is to traffic for the gain of an eternal reward. He who rewardeth thee wishes thee to be munificent, and He who gives that thou hast, orders thee to give it away, saying, 'Give, and it shall be given,' and so on." S. Chrysostom accordingly said rightly, "that almsgiving was of all things the most gainful."

Ver. 19.—*Hereby we know that we are of the truth*, that we have true love, that we are the sons of truth, of true and genuine charity.

Secondly, we are of God, who is the chief and highest truth, and true charity. See John xiv. 6, xviii. 37. And accordingly S. Augustine rightly concludes (*de Moribus Eccl. cap.* xxxiii.), "Let our meals, our words, our dress, our appearance be blended with charity, and be united and joined together in one charity; to violate this is counted as sinning against God . . . if only this be wanting, everything else is vain and empty; where it exists is perfect fulness."

And shall assure our hearts before Him. (1.) Hugo, Lyranus, and Dionysius explain, We shall induce our hearts to please God daily more and more. (2.) Ferus explains it, We shall gain confidence to ask anything of God. (3.) We shall have our hearts at peace, for we shall persuade them that we are striving after true charity, when we love, not in word, but in deed and in truth. (4.) The sense most clearly is this, We shall approve our hearts to God in manifesting the fruits of love. We can lie to men by pretending love in our hearts, but we cannot lie to God, who sees the heart. They then who love their neighbour in deed and in truth fear not the eye and judgment of God, but would boldly appear in His sight, lay their hearts before Him, and show that they were resting on real charity. So Œcumenius; and see Gal. i. 10, "Do I wish to persuade men or God?" That is, I strive to prove my cause to God. So S. Chrysostom. S. Augustine reads in this passage, "I wish to make myself approved to God, and not to men." As S. Augustine (*contra Secundi, num. i.* 1) says, "Think as you please about Augustine, provided only my conscience accuses me not in the sight of God."

Morally. S. John here teaches us to examine all our deeds by the rule of God's judgment. For frequently we are deceived into thinking that we are acting purely from the love of God, when in fact we are acting from the impure motive of self-love. Before beginning anything conform thyself to this rule, act as in the sight of God, who sees, and will call thee to account. Do it as though it were thy very last act. And in any doubt, adopt that course

which thou wouldest wish thou hadst adopted when thou comest to die." So did the Psalmist (Ps xvi. 8); Elisha (2 Kings iii. 14); and S. Paul (2 Cor i. 12).

And S. Francis Xavier, "Wherever I am, I would remember that I am on the stage of the world." And Campion, when about to suffer martyrdom, said, "We are made a spectacle to the world, and to angels, and to men" (1 Cor iv. 9). Let us imitate these, and thus "shall we persuade our hearts in His sight."

Ver. 20.—*For if our heart condemn us, God is greater than our heart, and knoweth all things.* If we cannot conceal our hypocrisy from our own hearts, much less can we conceal it from God, who is greater and deeper even than our own heart, who is more intimately acquainted with it, and is nearer to it than we are ourselves. If thy conscience condemns thee, how much more will God, who rules over and judges thy conscience? "If we cannot hide anything from our conscience," says Œcumenius, "how can we hide it from God who is ever present?" "Thou hidest thy conscience from man," says S. Augustine, "hide it from God if thou canst. Let thy conscience bear thee witness, for it is of God. And if it is of God, do not boast of it before men, because the praises of men exalt thee not, nor do their reproofs bring thee down. Let Him see thee who crowneth thee: let Him, by whose judgment thou wilt be crowned." Diadochus says (*de perf. Spirit. cap.* c.), "The judgment of God is far above that of our conscience." See 1 Cor. iv. 1 and Ps. lxiii. (Vulg. 7). "Man will go down to his deep heart, and God will be exalted," that is, man will think many evils in the depth of his heart, but God will be deeper than it. But Lyra, Aquila, and Theodotion read *iorem, will shoot at it.* See A. V.

Thomas Anglicus merely applies the passage thus, If the sin of the heart is great, greater is God's compassion in forgiving. And God too is greater than our heart, because He alone satisfies the desires of our heart, and even overflows and surpasses them.

Ver. 21.—*If our heart condemn us not, then have we confidence towards God,* viz., that we shall obtain from Him all that we ask. See Ps. cxix. 6. The contrary is the case with the wicked. See

Prov. xxviii. 9, as S. Gregory says (*Mor.* x. 15, or 17), "He who remembers that he still refuses to listen to the command of God, doubts whether he will obtain what he wishes for. And our heart blames us when we pray, when it calls to mind that he opposes the will of Him whom he is addressing. 'As oil makes the light to shine, so do good deeds give confidence to the soul.'"

Ver. 22.—*And whatsoever we ask, we receive of Him.* Whatever, that is, that is good, and tends to the glory of God (see John v. 14). *Because we keep His commandments, and do those things that are pleasing in His sight.* For it is only a fitting thing that if man do the will of God, He on His side should do the will of man. (See Ps. cxiv. 19.) He alludes to Christ's promise (John xv. 7). For deeds ought to be supported by prayer, and prayer by deeds. As S. Gregory says (*Epist.* ix. 45), "Prayer is void, when our deeds are wicked, for they outweigh the force of our prayers." See Lam. iii. 41. On which Rabanus remarks, "He lifts up his heart with his hands who supports his prayers with his deeds. For whosoever prays and makes believe to work, lifts up his heart, and not his hands; while he who works, and prays not, lifts up his hands, and not his heart," &c. The Laconians had a proverb, that we must first put our hand to the work, and then pray to fortune. S. John here teaches that our prayer is strengthened by confidence, and that confidence springs from obedience. See Isa. i. 15; Matt. ii. 2; Prov. xxviii. 9; Ps. l. 16, xli. 13, xxxiv. 16, xxxiii. 20, xxxvii. 4, x. 67. He hears not only our prayers, but our thoughts and desires. S. Dominic said that he never asked anything from God which he did not obtain. So also S. Thomas Aquinas, S. Scholastica, S. Catherine of Siena, and others.

And do thou things that are pleasing in His sight. That is to say His commands, and also evangelical counsels (of perfection). For he who strives perfectly to please God, includes not merely His commands and precepts, but also His smallest hints and counsels. And this, as it is a hard matter, so is it most pleasing to God. And hence S. Bernard (*Serm.* i. *de dedic. Eccl.*) calls a monk a standing miracle. All our holiness then consists in our ever studying and

endeavouring to please God. For this is an act of most pure and constant love.

Observe that love is of two kinds, desire and friendship. The first is that with which we study to please God, that we may obtain from Him the reward of eternal glory. But this is rather an act of hope than of love. (See Ps. cxix. 112; see Vulgate, *propter retributionem.*) But the love of friendship is that which makes us strive to please Him merely out of love, and by doing those things in which He takes delight and pleasure.

Our Lord had this love from the very moment of His conception, and all His earthly life through. See John viii. 29; Ps. xl. 9; Rom. xii. 2; Col. i. 9. And accordingly wise men teach that it is an excellent practice to think every day, What does God wish me to do at this very moment? Just as the servants of a king watch his every movement, and fly rather than go to do his bidding. Much more should we obey God in all things, for He is the Supreme Majesty, Justice, and holiness, the highest wisdom, goodness, and power, the Supreme Lord, Lawgiver, Judge, and Punisher of all men. And moreover, He who created us, preserves, redeems, and sanctifies us, and pours down on us, every instant, innumerable blessings. See S. Gregory (*Mor.* vi. 12). And the Abbot Ammon (*apud. S. Ephr. in paræn.*) says, "Desire to fulfil the will of God at all times, as being indeed the kingdom of heaven, and the crown of a perfect life, and as believing with all thy heart, that it far surpasses all human wisdom." The Abbot John (see Cassian, *de Instit. renunc.* v. 28) said that "he had never done his own will." And Aloysius Gonzaga said that he had no scruple even about his excessive austerity, because he had done nothing except by the will of God, of which his superior was the interpreter. This is what God praises, Is. lxii. 4, "My delight is in her" (Heph-zibah), and S. Bernard, *Serm.* xxxviii. *in Cant.*

Ver. 23.—*And this is His commandment, that we should believe in the Name of His Son Jesus Christ.* That is, in the Person thus named. See Phil. ii. 9. *And* (2) *that we should love one another.* On these two commandments all the rest depend. For to believe

in Christ includes loving, worshipping, and obeying Him, believing Him also to be the Son of God, and thus believing in God the Father also. And the command to love our neighbour presupposes the love of God. See Matt. xxii. 40. S. Augustine (*Confess.* x. 29) says, "He loves Thee, O God, but little, who loves anything together with Thee, which He loves not for Thy sake. O thou love that ever burnest, and art never extinguished! O my love, my God, enkindle me. Thou commandest continence: give what Thou commandest, and command what Thou wilt."

As He gave us a commandment. This signifies that Christ specially and frequently enjoined the duty of mutual love on His apostles, and required them to inculcate it on the faithful.

Ver. 24.—*And he that keepeth His commandments dwelleth in Him, and He in him.* The word 'abideth' signifies indwelling, intimate union and intercourse. God then dwells in the person who obeys Him.

1. By virtue of the command. For the law and the maker of the law abide in those who are under it, just as the doctrine of the teacher abides in him who takes it in, and he who is subject to the law, abides therein by discipline and obedience.

2. By love, for he who keeps the commands of God loves Him, and is loved by Him, just as he who loves abides in the object he loves, for the soul abides more in the object it loves, than in him whom it animates, and God abides in a soul, both as loving it, and as loved by it. For "he who cleaveth to the Lord is one spirit." 1 Cor. vi. 17; and S. Bernard, *Serm.* xxxi. *in Cant.*

3. He who loves and obeys God abides in Him as being under His protection, and God abides in him by the protection He gives. Ps. xci. 1, and Zech. ii. 8. "He who toucheth you, toucheth the apple of mine eye," naming the dearest and the tenderest part of the body; see also Gen. xv. 1, Ps. xxxi. 3. Whence Bede says, "Let God be thy house, and be thou the house of God. Abide in God, and let God abide in thee. God abideth in thee, to keep thee; thou abidest in God, lest thou shouldest fall. Observe His commandments, hold fast charity, tear not thyself from His faith,

that thus thou mayest glory in His presence, now by faith, and hereafter by sight. And He will abide in thee for ever, as the Psalmist says (Ps. v. 12)." And S. Chrysostom, on Rom. viii. 14, says, "To obtain the inheritance of children, it is not sufficient to be once imbued with the Spirit, unless we are ever led by His guidance, for He is the steersman and the guide of our soul, leading us into battle against spiritual wickedness in high places." (4.) God abides in him who loves Him, as locally placed in Him. For a holy soul is the throne, the temple, and abode of God. See 1 Cor. iii. 17; Is. lxvi. 1 and 2, &c. (5.) And lastly, God abides in a righteous man substantially, because He communicates His essence and substance to him, making him partaker of the divine nature, 2 Pet. i. 4.

And hereby we know that He abideth in us, by the Spirit which He hath given us. See Rom. v. 5, also below, iv. 16. So S. Augustine, Bede, Œcumenius, and others. S. Augustine says, "This connection clearly shows that brotherly love, which we see so authoritatively preached, is not merely from God, but is God Himself. When therefore we love our brother with the highest love (*dilectione*), we love our brother for the sake of God."

We know. Not by special and divine faith, not even with absolute certainty, but with moral and conjectural certainty, from outward signs and tokens; and the more a man experiences them, the more certain is he that he is in a state of grace, and the more he grows in virtue the more certain does he become. And therefore Andreas Vega teaches that holy men can have such certainty as to exclude all doubt. But this is the lot of very few and of pre-eminent saints; and yet even those, if they look at their own infirmity, might perchance be afraid of being deceived in this matter, though in fact they may have no fear. As S. Jerome says (on Micah vi.), "We ought at no time to be secure, but always to look forward to the day of judgment." And S. Gregory (*Epist. lib.* vi. 22), "Thou shouldest not feel secure, but till the very end of thy life shouldest ever suspect thyself, and fear committing sin." And S. Bernard (*Serm.* iii. *de Adv.*), "I know neither my own, or my neigh-

bour's conscience (though I ought to watch over them). Both are an inscrutable abyss, both are dark as night." (See *Conc. Trid. sess.* vi. *cap.* 16.) The confidence and certainty of holy men should ever be blended with fear, as St. Paul says, Phil. i. 11. For God wishes that this fear should be a bridle to keep us low, and also a spur to stimulate our virtue.

CHAPTER IV.

1 *He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholick faith:* 7 *and by many reasons exhorteth to brotherly love.*

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent his Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

1. *Most dearly beloved, &c.* By the word *spirit* he means suggestion, inspiration, impulse, teaching, or rather the person himself who suggests, inspires, teaches, &c. He means, do not give credit to everything which every teacher or adviser teaches and advises you. For there are diverse, yea contrary teachers, who are influenced by contrary spirits. Wise and orthodox teachers are moved by the good Spirit of God, wicked and erring teachers, such as heretics, by the evil spirit of the devil. And so, as Dionysius says, the good, or evil spirit, speaks by the mouth of doctors. Thus the devil, speaking by the mouth of the serpent, tempted and seduced Eve. There is a reference to sailors, who do not trust every spirit, or breath, or blast of wind, for if they did, they would miss their destined port, and would be often driven upon rocks and quicksands. Wherefore he bids us examine and search out by what spirit teachers are led before we give them our confidence. This is the forewarning which Paul gives 1 Tim. iv. 1. "The Spirit speaketh expressly," &c.

But try ye (as gold is tried by the Lydian stone), Syriac, *discern ye between:* because, as saith Ambrosiaster, "unclean spirits are wont by imitation to say good things deceitfully, and so to superinduce evil things, that by means of the things which are good the evil things may be accepted, so that they should be supposed to be the words of one and the same spirit, and that they should not be discerned the one from the other, but that which is unlawful should be commended by that which is lawful."

Moreover, that Lydian stone by which spirits and doctrines are to be tried is not every one's own private spirit. For this may be, and often is, moved by the devil, as when one is contrary to another: (for from this have been generated as many sects conflicting with themselves, as the poets have feigned heads to Cerberus *); but it

* Qu. The Lernæan Hydra?

must be the doctrines of the Apostles and the Church. For this is the certain and common heritage of all the faithful. Such was that teaching which S. John suggests as suitable and necessary for his own age, saying, "Every spirit which confesseth that Jesus Christ is come in the flesh is of God." Falsely therefore do the heretics argue from this passage that their heresies ought to be tried and examined. For they have been examined and condemned by the Church. So there is no need, nor indeed is it right for each private Christian to try them. Thus S. Jerome says to Pammachium, "Why after 4000 years dost thou strive to teach what we have not known before? Has the Christian world been without this doctrine until to-day?" And S. Augustine says (*contra Crescen. lib.* 2, *c.* 35), "The Church, ye say, hath perished, and ye show of whom ye are sprung." And Vincent of Lerius says, "If novelty is to be shunned, antiquity is to be held fast: if novelty is profane, antiquity is sacred." And Primasius says acutely, "The spirits have been already tried by the Church. Why dost thou wish to prove that which hath been already disproved?"

Moraliter: S. John here teaches that no Christian ought to trust all his inward motions, impulses, inspirations, desires, reasons seemingly good, but ought carefully to examine their origin and their author. Thus a man of a melancholy temperament perceives motions and impulses to sadness, pusillanimity, suspicion. Let him not give way to them. For if he examine their origin, he will find that they arise from the evil spirit of melancholy, which is false and deceitful. The choleric man is agitated by blasts of anger, revenge, indignation. He thinks he is moved by a zeal for justice. But let him with a calm mind and reason search into their origin, and he will find they spring from the evil spirit of bile and anger. Thus when the Samaritans would not receive Christ, and James and John said, "Lord, wilt thou that we call down fire from heaven to consume them?" He answered, "Ye know not what spirit ye are of." For ye think ye are moved by the Spirit of God, and ye are acted upon by the human spirit of impatience. Thus many think they are led by the Spirit of God, that is to say by the Spirit of truth, sobriety,

chastity, charity; whereas, if they would thoroughly and sincerely, as in the presence of God, examine the ground of their heart, they would find that they are led by the spirit of the devil, that is to say, of vanity, gluttony, lust, &c. Wherefore in those blasts, passions, and tumults of the mind, the judgment ought to be suspended. And most especially ought the Holy Spirit to be invoked, that He would bestow upon us the gift of discernment of spirits.

In this is known the Spirit of God. He means, This is the pledge of the true faith and doctrine, which the Spirit of God teaches and suggests, that is to say, every spirit which confesseth that Jesus Christ is come in the flesh is of God. This therefore was in the time of S. John as it were the pledge and the symbol of the true Christian faith, namely, to believe and confess the Incarnation of Christ the Son of God, and the rest of the Dispensation in the flesh. For all the heretics and heresies at that time fought against this article of the faith as something new and strange. Some denied Christ's Divinity, and taught that He was a mere man, as Cerinthus and others denied Christ's humanity, and said that it was not real, but a phantasm. Such were Simon Magus, Manes, and many others.

S. Augustine adds that all heresies reject Christ Incarnate, because they oppose His doctrine, Church, Sacraments, Pontiff, or priestly order, which He established. Thus Pelagius, in denying the grace of Christ, although with his lips he confessed His Incarnation, in reality overthrew it, because the Incarnation of Christ took place for the very purpose of giving us grace. You may say the same of Luther, Calvin, and the rest of the sectaries. For which cause S. John calls all heresiarchs antichrists, because they are all opposed to Christ's doctrine and His Church.

Mystically: Œcumenius understands this confession of the coming of Christ in the flesh "to be made not with the tongue, but by works." For not many heretics only, but bad Catholics also, confess Christ in words, but deny Him by their deeds. It means, he who confesses Christ, both by living rightly, as well as by believing truly concerning Him, this man is of God. So Bede. As S. Augustine

says, "Let us confess that Christ has come in the flesh, both by speaking the truth in words, and by living well in deeds. For if we confess in words, and deny by deeds, the faith of such is very nigh the faith of devils."

Ver. 3.—*And every spirit which dissolves* (solvit) *Jesus, is not of God.* (Vulg.) It means that Jesus is composed of the Godhead and the manhood by the bond of the hypostatic union. He therefore who loosens this bond, by denying that Christ is God, as do the Arians, or that He is man, as other heretics, is not of God, but of the devil. For such deny that Christ the Son of God came from heaven in the flesh, and say that He is God only or man only. This is what is set forth to be believed in the Athanasian symbol concerning Christ. "For as the reasonable soul and flesh is one man, so God and man are one Christ;" where observe that the word *as* signifies union and unity, not the same but similar. For the rational soul and flesh make our composite being, our man. But the Godhead and the manhood united in Christ make one composite Being, not essentially, but substantially, or hypostatically. Nor indeed does the Godhead inform the Humanity in the same way that the soul informs the body, but subsists whole and immingled. It unites the Manhood to Itself in the same hypostasis of the Word. Wherefore Nestorius truly dissolves Christ, teaching that in Him are two Persons, as there are two Natures, and that therefore in Christ the man is diverse and distinct from God. Christ therefore as God in the Humanity is as the pearl in the shell, conceived and formed of virgin matter, and the dew of the Holy Ghost, most fair by the innocency of His life, most bright by the light of His wisdom, rounded by the possession of all perfection, having the weight of constancy, the polish of meekness, the price of blessedness. So Salmeron.

Observe: the Greek and Syriac read here, *Every spirit which confesseth not that Jesus Christ is come in the flesh is not of God.* So also reads S. Cyprian (*l.* 2 *contr. Jud.*), Tertullian (*lib. de Carne Christ, c.* 24), though they, instead of *does not confess*, read *who denies.* But the rest of the Latin Fathers have generally *which dissolves*, as

above. So S. Leo (*Epist.* 10 *c.* 5), Tertullian also (*lib. contr. Psych. c.* 1), and Irenæus (*lib.* 3 *c.* 18), and S. Augustine on this passage, who also brings forward and explains the other reading. Moreover, in the Greek, instead of ὁμολογεῖ, i.e. *confess*, it was formerly read ἀναλύει, i.e. *dissolves.* This we learn from Didymus and S. Cyril (*de Fide ad Regin.*). And from him Socrates writes (*l.* 7 *c.* 32), speaking of Nestorius, who denied that the Blessed Virgin was the Mother of God, as follows: "He was ignorant that in ancient copies of the Catholic Epistle of John, it is written, 'Every spirit which dissolves Jesus is not of God.' For those who wished to separate the Godhead from the dispensation of the Manhood took away this sentence out of the ancient codices."

Allegorically: he dissolves Christ, who by schism rends the Church, which is the Body of Christ. "Christ," says S. Augustine, "came to gather together: thou comest to dissolve. How dost thou not deny that He came in the flesh, when thou breakest in pieces the Church which He gathered together?"

And this is Antichrist: The Greek reads, *And this is of Antichrist;* the Syriac, *This is from the false Christ himself.* And S. Cyprian reads (*contr. Jud. lib.* 2 *c.* 7 *vol.* 8), *He who denies that He is come in the flesh is not of God, but is of the spirit of Antichrist.* In a similar manner, John the Baptist is called Elias, not in person, but in office and spirit.

Because he comes (Vulg.), *i.e.* will surely come.

And now already he is in the world, not in person, but in spirit; that is to say, in his forerunners. This is what Paul says, "The mystery of iniquity doth already work." (2 *Thess.* ii. 7.) Thus Luther paved the way for Mahometanism, and consequently for Antichrist, by teaching, amongst other things, that the Turk ought not to be resisted. This he attempted to prove by the following sophistical argument—We must not resist the scourge of God, for that is the same thing as resisting God scourging us. But the Turk is the scourge of God. Therefore the Turk ought not to be resisted. The same argument would prove that thieves and robbers ought not to be resisted, for they are all a scourge of God. But there are

scourges that ought to be scourged by the magistrates, for they are not by the direct, but the permissive will of God. And what other effect would such an argument have but to subject all Christians to the Turks, and make them Turks? Wherefore when the Turkish Sultan Solyman asked the imperial ambassador how old Luther was, and received in reply that he was forty-eight, he said he was sorry that on account of his impending old age he would not be able to assist him as much in the time to come as he had done. Luther makes a boast of this Solyman's good opinion of him (*lib. Symposiac*), and glories in his entire good-will towards him.

Ver. 4.—*Ye are of God, little children, and have overcome him.* Because ye, O Christians, are of God, who is the prime and eternal Truth, therefore ye have overcome him; namely, the spirit of Antichrist, the spirit of error and heresy. Hence the Greek and Syriac read *them*, i.e. ye have overcome the false prophets, and spirits of error. S. Cyprian (*lib. de Simp. Prelat.*) reads, νικᾶτε, i.e. *overcome them*, as a voice exhorting to battle and victory. The present Greek text has νενικήκατα, *ye have overcome them*, the voice of congratulation on account of victory.

For greater is He that is in you, &c. He gives the reason of victory, namely Christ and His Spirit of truth, which rules the faithful, and who is greater than the devil, and his spirit of error, who rules over the world, *i.e.* worldly men, heretics and impious persons. He says this to impress humility upon the faithful, that they should ascribe their victory, not to their own strength, but to the grace of God.

The same principle may be extended to every temptation. Wherefore S. John says (*Apoc.* xii. 11), "They overcame him by the Blood of the Lamb, and the word of their testimony." And the Church sings in her hymn for martyrs, "Thou conquerest in the martyrs."

3. S. Ambrose (*Hom.* 1 *de Elisæo*) extends the same principle to hostile armies: "I remember that I have often said that we ought by no means to fear the warlike assaults of enemies, nor dread their numbers, however vast. For, as the Apostle says

"greater is He that is in us than he that is in the world." Christ is more powerful to protect His servants than the devil is to urge their enemies on. For although the devil collects his multitudes, and arms them with cruel rage, yet are they soon destroyed, because the Saviour encompasses His people with better defenders. For the prophet says, "The Lord shall send His angel round about them that fear Him, and deliver them." But if the angel of the Lord rescues them that fear Him out of dangers, they who fear the Saviour cannot fear barbarians. Neither can he who keeps the precepts of Christ fear the attack of an enemy." He gives the reason, the arms of Christ. "The commands of Christ are the arms of Christians. And the fear of God drives out the enemies' fear. Our arms are those with which the Saviour has provided us, prayer, mercy, and fasting. Fasting is a better defence than a wall. Mercy more easily delivers than rapiers. Prayer hath a longer flight than an arrow." Then he confirms what he says by the example of Elisæus when he was encompassed by the hosts of Syrians. He said to his trembling servant, "Fear not, for more are they that are with us, than they that are with them."

4. S. Prosper (*lib.* 1 *de Vocat. Gent.*) extends it to the daily temptations of the faithful. He shows, in opposition to Pelagius, that there is need of the grace of God to overcome them. "The victory of the saints," he says, "is the work of God dwelling in the saints."

5. Some extend it to every arduous work, so that each Christian should animate himself by saying to himself, "Greater is He that is in me than he that is in the world." And with S. Paul, "I can do all things through Him who strengtheneth me." And with S. Cyprian, "He who is greater than the world cannot desire anything of the world" (*lib.* 2, *ep.* 2). And he adds, "He becomes greater and stronger in might, so that with imperial authority he rises superior to all the hosts which attack him." "Let us despise therefore everything under heaven as vain and deceitful, and unworthy of our love." And with S. Hilary, "Let us be lowly in heart, but lofty in mind," for we bear upon our head the strength and omni-

potence of Christ. I once saw in Belgium a colonel who said to the heretics who were menacing him, "I fear none of you, for I bear the crown of Spain upon my head." So let the Christian say, "I bear upon my head, not the crown of Spain, but the crown of God. Therefore I fear not all the power of men and devils; no, not all the might of hell. I challenge them all to battle." Thus did S. Athanasius challenge all the Arians and the whole world. For "if God be for us, who can be against us?" What great things by the power of God did S. Paul, S. Antony, S. Simeon Stylites, S. Francis, and all the virgins, heroes, and martyrs! We can do likewise through the same God "who triumphs," *i.e.* "who makes us to triumph in Christ." (2 Cor. ii. 14). And God Himself has made us this promise (Isa. lviii. 24), saying, "I will lift thee up above the high places of the earth," so that like an eagle dwelling in heaven thou mayest there despise whatsoever is in the world. This Seneca saw as in a shadow, when he said, "We must seek for that which does not become more worthless day by day. And what is that? It is the mind. But this must be a mind right, and good, and great. And what else can you call this but God dwelling as a guest in a human body?" (*Epist.* 54.)

5. *They are of the world*, &c. For heretics are not of God but of the world, because they love the riches, honours, and pleasures of the world. Whence worldly people, who care only for what is of the world, gladly hear them. "A heretic," says S. Augustine (*de util. credendi*), "is he who for the sake of some temporal advantage, but especially of glory, and the pre-eminence which it gives, either brings forth or follows new and false opinions." "All heretics," says Tertullian, "are puffed up, all make profession of science." "What heretic," says S. Jerome, "does not swell with pride?" And again, S. Augustine says, "One mother, pride, hath brought forth all heresies, even as our own mother, the Catholic Church, all faithful Christians dispersed throughout the world."

Ver. 6.—*We are of God: he that knoweth God heareth us*, &c. Even as Christ saith, "He that heareth you, heareth Me: he that despiseth you, despiseth Me." *We, i.e.* all the faithful, who have

been born again in baptism, and are endued with charity. *We*, viz. the predestinated. 3d. And last: *We*, *i.e.* the Apostles. For, as Œcumenius says to heresiarchs, who, he said, spoke of the world, and from the world—*i.e.* who teach worldly and carnal cupidity—to *them* he opposes the Apostles, who being born of God, and imbued with heavenly doctrine, and being sent by God, teach men to covet things spiritual, divine, and heavenly. Wherefore he who practically knows God, *i.e.* he who loves Him, *heareth us*, *i.e.* me John, and the rest of the Apostles, and Apostolic men. But he who *does not love God*, and therefore *is not of God*, but of the world, this man *heareth not us.* Wherefore he adds, *By this we know the spirit of truth, and the spirit of error; by this*, namely, "because he that heareth us hath the spirit of truth, he that heareth not us hath the spirit of error," as S. Augustine saith. For heretics, who are led by the spirit of error, teach the things of the world: but the Apostles and Apostolic Doctors, who are born of God, teach things Divine.

Ver. 7.—*Dearly beloved, let us love one another.* These words are rightly connected with what preceded. He means that the spirit of error is the spirit of cupidity, but the Spirit of truth is the Spirit of love and charity. Erroneous and heretical doctrine teaches men to love honours, wealth, gluttony; but the Apostles teach us to love God and our neighbour. He subjoins the reason:

For love is of God. The Spirit of truth is the Spirit of charity, that we may love one another; because as truth is from God, so also is charity. Yea, God, who is the chief and eternal Truth, is also the highest and uncreated Love. Wherefore it follows as a necessary consequence, that *any one who loveth* (not by natural, but by supernatural charity) *is born of God.* Being born again of faith and charity, which are from God, he is made a child of God. For charity is a supernatural faculty, giving to the soul the ability to love God and our neighbour. *That he may know God*, not merely theoretically, but practically, because he supremely loves God whom he knows to be the Highest Good. Again, love causes a man more fully to know, and to have taste and experience of God, as it were

by spiritual taste. And this taste and experience grow continually, even as love increases. Especially is this so, because God manifests Himself to him who loves, and more clearly reveals Himself to him by interior illuminations, inspirations, and consolations, according to that promise of Christ, "He that loveth Me shall be loved of My Father: and I will love him, and will manifest Myself unto him." (Jno. xiv. 21).

Observe: *Love is of God*,—1st. Because the essential, uncreated charity flows naturally from the Divine Essence Itself, like heat from fire. Indeed, the Divine Essence Itself is Love.

2d. Because the Holy Spirit is Itself substantial or essential (*notionalis*) Love. For He, as essential Love, proceeds from the Father and the Son by that act of love by which they love one another with an infinite love.

3d. Charity was created by God, because it is the highest and noblest gift of God, according to the words (Rom. v. 5), "The love of God is shed abroad in our hearts;" not as if the charity wherewith we love God were itself God, or the Holy Spirit. For this is an exploded error. But because God, who is uncreated Love, inspires and kindles in us that created charity with which we love Him. As the light illuminating produces the light illuminated, as S. Augustine says (*Confess.* 12. 15). And this is precisely S. John's meaning in this place, in which he tacitly intimates that this gift is not to be ascribed to our own strength, but is to be asked of God by constant prayer.

4th. Charity is of God, because God first loved us (Jno. iv. 19), and by loving us inflames us to love Him in return.

5th. Charity is of God, because it is sanctioned by the law of God, and frequently and especially commended by it. For the whole Decalogue is nothing else but the law of love to God and our neighbour.

From hence it follows that God is in Himself formal charity, and in us causal charity, and that as respecting every kind of cause: *material*, because He Himself is the object of our love; *formal*, because He is the pattern of the same; *efficient*, because He pro-

duces it in us; He is the *final cause*, because He is our end, and the end of our love.

Lastly, natural love is from nature, carnal love from the flesh, worldly love from the world; but supernatural love, or charity, is from God alone.

Ver. 8.—*He that loveth not knoweth not God.* S. John having said just above, *Every one that loveth is born of God*, now proves the same thing from the contrary. He means, he who loveth not God and his neighbour, although he may know God speculatively, does not know Him practically, that is, experimentally. Just as no one knows experimentally the savour and sweetness of honey unless he taste it. For as taste is known by tasting, so is love known and tasted by actually loving. Wherefore, although S. John might in a similar manner have said, He who is not wise doth not know God, because God is Wisdom; or he who is not patient, knows not God, because God is Patience; or he who is not humble, knows not Christ, because Christ is Humility, and so on—nevertheless, preferred to say, He that loveth not, knoweth not God, because God is Love. This was (1.) Because he is treating of charity, not of wisdom, patience, &c. (2.) Because being full of the love of God and Christ, he breathes and delights in nothing else. For, as S. Bernard says, "Between the bridegroom and the bride, *i.e.* between lovers, no union need be sought but to love and be loved, for *that* Spouse is not only loving, but Love Itself." This is what Jeremiah says (xxxi. 3), "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee."

For God is love: both formal and uncreate, and so essential, and also causal and created. For in God and the Divine Essence, on account of Its perfection and simplicity, there are no accidents, but those things which in us are accidents, are in God inseparable from His Essence. Wisdom, goodness, love, and power are themselves the Divine Essence. So the Council of Rheims defined against Gilbert. Moreover, God is charity, or love, both in the abstract and the concrete. For He is supreme affection, and loves supremely, and therefore ought to be supremely loved by us in return. *God*,

then, *is* Love, because He hath supremely loved us. And He hath given us this most clear proof of His love in that He sent His only Begotten Son to save us. Hence S. Augustine and Bede teach that he who loves not his neighbour sins against God, because God is Love.

Again, S. Chrysostom teaches that nothing can be compared with charity, because God Himself, who is incomparable, is Charity. Gagneius declares that we are certain that God loves us with an infinite love because He is very Love Itself. Hence the Fathers infer that Charity commands and embraces all the other virtues, for God commands and includes them.

Ver. 9.—*In this love appeared:* He now declares why he said, *God is Love.* It is because God hath declared His infinite love towards us by sending Christ in the flesh for our salvation, that by this means He might invite us to love Him back. There is an allusion to the words in S. John's Gospel (iii. 19), "So God loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

"Behold," says S. Augustine, "how we have an exhortation to love God. How could we love Him unless He had first loved us? If we were slow to love, let us not be slow to love again." Pathetically and learnedly does S. Paulinus write about S. Mary Magdalene (*Epist.* 4 *ad Sever.*): "Therefore, let us love Him whom it is our duty to love. Let us kiss Him whom to kiss is purity. Let us be joined to Him whose marriage-bond is virginity. Let us be subject to Him, at whose feet to lie is to stand above the world. Let us fall down because of Him for whom to fall is resurrection. Let us die for Him in whom is life. In whom we live though we are dead."

In this, i.e. in the love of God wherewith He loved us. S. John, the beloved of Christ, lays special stress upon this, that God, moved by no love, or duty on our part, but offended by our many provocations and wickednesses, *first loved us.* And when we were sinners and enemies, fleeing from Him, and fighting against Him, He followed us, and turned us by His love, that He might bring us

back and save us. "For to this end He loved us," says S. Augustine, "that we might love Him." *And therefore He sent His Son to be a propitiation*, i.e. to be a propitiator, and a propitiatory victim for our sins. S. Augustine reads *libatorem, a pourer of libations*, and explains it to mean *Sacrificer*. As S. Augustine says again, "He loved the wicked, that He might make them holy. He loved the unjust, that He might make them just. He loved the sick, that He might make them whole."

See in this how high the ways of God are above the ways of men. For with men, if any one despise them, vex or spoil them, straightway they hate him, and think how they may do him some greater injury. But God—despised, contemned, robbed of His honour, injured in a thousand ways—enlarges the bowels of His love towards us. With love He fights against man's hate. By hatred He is stirred up to love. Hatred is the whip of His love. He overcomes hatred by His infinite love, swallows it up, drowns and extinguishes it, as a mighty conflagration extinguishes a little drop of water. The love of God therefore towards His enemies is so wonderful, that by it He makes them His friends, His sons and heirs, and turns the greatest sinners into the greatest saints. Out of the thief upon the cross He made a preacher of Himself. Out of Saul He made S. Paul. Out of the sinful Magdalene He made a mirror of penitence and holiness. This is what Paul celebrates and admires (1 Tim. i. 15), "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief; but therefore I obtained mercy, that in me first Christ Jesus might shew all patience, for the instruction of those who should hereafter believe in Him unto eternal life."

Ver. 11.—*Dearly beloved, if God so loved us*, &c. *If* here is not a particle expressive of doubtfulness. It is not conditional, but causal, and is equivalent to *because*. It means, *Because God so loves us.* Christ uses a similar construction, when He says, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

S. John says *if*, rather than *because*, for the sake of greater weight and pathos, as it were lost in amazement at the infinite love of God. Wherefore it is advisedly and intentionally that he says after the antecedent, *if God so loved us*, not *we therefore ought so to love God*, which is impossible, but, *we ought also to love one another*. As much as to say, Since we cannot render equal love in return for Divine love, let us at least love one another according to our slender capacity. For what we do to our neighbour God accounts as done to Him.

The word *us* includes also our neighbours. If God, who is not a partaker, vouchsafes to love all who participate in our nature, how much more does it become us to embrace with our love all who are of the same nature, and in respect of it are equals? Truly does S. Augustine say on this passage (*Tract.* 7): "Love, and do what thou wilt. For if thou art silent, thou keepest silence through love. If thou criest out, thou criest out in love. If thou correctest, thou correctest lovingly. If thou sparest, thou sparest in love. Let this be the root of love within. From that root nothing but love can spring."

Ver. 12.—*No man hath seen God at any time.* Why does S. John here introduce these words? It is because these words partly give the reason why from the antecedent, *if God so loved us* the inference is drawn *we also ought to love one another, not God* (as might seem to be the conclusion that should be drawn), because we cannot see God, and benefit Him by loving Him. Hence, in the place of God, we testify our love towards Him whom we cannot see and do good to, by doing good to our neighbour whom we can see and benefit. Partly the words invite us to love our neighbour, and cohere with what follows. As though he said, Zealously love your neighbour. For this love God reckons as given to Himself. For although we cannot see Him, yet, if we love our neighbour, He, the Invisible, will be most truly present with us, and thus abiding in our soul, will place His seat and throne there. Yea, His love will be fully imprinted and perfected in our soul. The reason is because indivisible and Divine charity conjoins and confederates us with the

invisible God. Moreover, God, who is invisible in Himself, seems visible in our neighbour. For he is God's image.

Observe, *no one hath seen God at any time*, viz., in His Essence, or face to face, in this life. Whence the Doctors teach, with probability, that neither Moses, nor Paul, nor any other mere man (for Christ saw God, but He was the God-man), hath seen the Divine Essence in this life, according to the words in Exod. xxxiii.: "No man shall see Me and live." Yet S. Augustine holds a contrary opinion, and from him S. Thomas.

Again, *no man hath seen God*, for neither is he able to see Him by the powers of his nature, as the Anomæans and Eunomæans supposed. Whom S. Chrysostom and S. Basil (*lib. contr. Eunom.*) refute. For the Blessed in heaven see God, but by the power of grace. For their mind is there elevated, and receives as it were another eye of a Divine order, even the light of glory, by which it sees God. By this sentence, then, S. John signifies that the majesty of God is so sublime, and so transcends, not only all other created things, but also the intelligence both of men and angels, that although He Himself is the most glorious Light, yet on account of His purity, subtilty, and sublimity, He cannot be perceived by any mind, or any created eye. S. John says the same thing in his Gospel (i. 18). But there he applies it to the knowledge of God, as here to the love of God. It is as though he said, "God is invisible, and therefore cannot (in Himself) receive any office of love from man, because He far transcends all human wealth, as well as human sight and action. Yet He makes so much account of love, and of those who love their neighbour, that He stoops to them from the topmost height of heaven, and as it were comes down, dwells and abides in their hearts. This is that which S. Paul speaks of (1 Tim. vi. 16), "Who only hath immortality, and dwelleth in the inaccessible light, whom no man hath seen or can see."

Lastly, S. Cyril of Jerusalem (*Cateches.* 9) thinks that God cannot be seen with the bodily eyes, because He Himself is incorporeal; and that therefore He stretches out the heaven itself as a veil before our eyes, lest the brightness of the Godhead should blind us, or kill

us. But this is not true unless it be thus explained, that God, although dwelling Himself incorporeally in the empyrean, which is corporeal, and manifesting Himself and His glory to the bodies of the Blessed, there produces so great sensible light, which in some way sets forth His majesty, that it would blind the eyes of the Blessed, yea destroy them, unless they were fortified and preserved by the Divine power.

Hence S. Epiphanius (*in* vii. *Synod. Actor.* 6) teaches that God as He is in Himself cannot be expressed by any image. Moreover also, Moses, forbidding the Jews to make an image of God, gives the reason: "Ye heard the voice of His words, but ye saw no shape, &c. Ye saw no similitude, lest being deceived ye should make a graven image." (Deut. iv. 12.)

His love is perfected in us: perfected, because it is perfect and complete in all its parts. Now the parts and offices of charity are two-fold—1st. Love of God; 2d. Love of our neighbour. Wherefore, if there were only that part of charity that we loved God, it would be imperfect; but it is perfected and completed if the second be added, and charity extends to our neighbour. Again, the charity with which we love God is perfected by charity towards our neighbour, because we love our neighbour for no other reason than for God's sake. The love therefore of our neighbour for God's sake perfects the love of God, because that which is the reason why other things are loved is Itself much more loved. When therefore we love our neighbour for God's sake, much more do we love God Himself.

2d. The words may be understood of charity—not ours, but God's. For this is the meaning of the word *His:* thus—Although God be invisible, yet He abides in us by love. Moreover, He shows that He loves us with a perfect love, since abiding in us, He forms, preserves, and augments in us the charity with which we love, not only Himself, but our neighbour for His sake. This meaning is alluded to in the next verse.

Moreover, charity is chiefly perfected by the love of our enemies, extending itself beyond our friends to our rivals, enemies, and persecutors. "The fire of charity," says S. Augustine, "first seizes upon our neighbours, and so extends itself further, from our brethren

to strangers, from thence to our adversaries." Further on he teaches us to love our enemies, just as a physician loves the sick and insane. "When any one rages against thee, let him rage, but do thou entreat. When he hates, do thou pity. It is his fevered soul which hates thee. As soon as he is well, he will give thee thanks. How do physicians love the sick? Do they wish them always to be sick? They love the sick in order to make them whole. How much do they suffer from the insane! What reproaches! How often they are struck! The physician attacks the fever, he forgives the man."

Ver. 13.—*In this we know that we abide in Him . . . by His Spirit*, &c. *By His Spirit*, i.e. the participation of the Spirit, the communication of grace and charity, which are the gifts of the Spirit.

In the preceding verse S. John said that God abides in us, and consequently we in God by charity. For so loving He abides in the lover and the beloved. For so God loves us and we God. He here inculcates the same thing, repeats it, and as it were enforces it by a reason. The reason is this, He who hath the Spirit of God abides in God, and God in him: but he who hath charity hath the Spirit of God. Therefore he who hath charity abides in God and God in him. The major premiss is self-evident, because where the Spirit of God is, there is God Himself. But where God is, there He unites to Himself the subject in which He is, and by, as it were, the infinity of His Essence incorporates and absorbs it, so that the subject should be more in God than God in it. He therefore who hath experience in himself of the Spirit of God, *i.e.* of charity, this man feels God's presence and liberality. He feels God to be in him and himself in God, in such wise that God is bestowing His gifts upon him, and printing His perfect image in him, according to the words, "he that is joined to the Lord is one Spirit." (1 Cor. xii.)

Ver. 14.—*And we have seen and do testify*, &c. These words have reference to the 9th verse, where he saith that God hath shown His love to us by sending His Son. This he now proves and confirms by

his own testimony, and that of the other Apostles. For they were the eye and ear witnesses, who saw, heard, and conversed with Christ Incarnate, as he said in the beginning of the Epistle.

This is an allusion to S. John's Gospel (iii. 17). "For God sent not His Son into the world to judge the world, but that through Him the world might be saved." Whence S. Bernard saith (*de amor Dei*, *c.* 8), "Christ Himself is our Love, by whom we attain to Thee, by whom we embrace Thee: for how otherwise, O incomprehensible Majesty, couldest Thou appear comprehensible to the soul that loveth Thee? For although no understanding of any soul or spirit can comprehend Thee, yet the love of the loving soul comprehends Thee wholly as thou art."

Ver. 15.—*Whosoever shall confess that Jesus is the Son of God*, &c. He here maintains the Divinity of Christ because Ebion, Cerinthus, and many others at that time impugned it. This is as it were a conclusion drawn from the preceding verse. As though he said, Christ is the Saviour of the world. Whosoever therefore believeth in Him, and stedfastly confesses His faith, God abideth in him, and he in God. He abides, I say, by a true, living faith and confession, which includes charity, and which works by love. As S. Augustine says, "Whosoever shall confess, not in word, but in deed, not in tongue, but in life. For many confess in words, but deny by their deeds."

Ver. 16.—*And we know and have believed the love which God hath in us.* In these words S. John confirms and inculcates what he has said in the two preceding verses. His meaning is, "We have seen and do testify of Christ incarnate, who is the Love of God, because we know Him by experience and conversation to be really such. And we have believed in Him by faith. Therefore *we have believed the love which God hath in us*, i.e. *towards us, because* we have believed that God in his infinite love towards us hath given to us Christ the Saviour. The Vulg. has *in us*, but the Syriac translates *towards us.* (So also the Eng. Version.)

Observe: S. John moves in a circle. From God he leaps to Christ, from Christ to charity, from charity to love of our neighbour, from charity and love he returns to God, thence to Christ, and so on.

For all these things have reference to this one point, that we should love one another. And this is his argument, God in His infinite charity hath loved us, *i.e.* all men, by giving Christ His Son for our salvation. Therefore it is just that we should imitate His charity, and answer to His love by loving our neighbours and doing good to them in His love, because we cannot do good to God Himself.

Observe: the Vulgate renders more significantly, *we have trusted in the charity* (*credidimus charitate*) than it is in the Greek (*we have believed the charity* [*credidimus charitatem*]), signifying that we are joined to the love of God, not only by faith, but likewise by hope and charity. We have not only known, and by faith believed the mystery of the Incarnation, in which God's peculiar love to us shines forth, but we have wholly trusted and committed ourselves to the Divine charity. We have fixed our whole faith, hope, and love upon it. We rest securely upon it in all things, certain that it can never fail us, and saying with the Psalmist, "Whom have I in heaven but thee? and there is none upon earth which I desire in comparison of thee. God is the God of my heart, and my portion for eternity."

God is love: the Syriac reads, *for God is love*, giving the reason why he had said, *and we have believed the love*, and why God hath love towards us. The reason is because God Himself by His Essence is love. Therefore He cannot deceive him who believes, hopes in, and loves Him.

Now the reason why God is essentially love is because He Himself in His Essence is pure, perfect, and highest goodness, whose nature it is to be plainly and fully communicative and diffusive of Himself. This, says S. Dionysius, is an attribute of love. For God is a sea of honey, an ocean of goodness and charity. God is as it were a fire always burning, kindling all things and transforming them into Itself. For "our God is a consuming fire." (*Heb.* xii. 29.) Listen to S. Bernard (*Serm.* 83 *in Cant.*): "I read," he says, "that God is love, not that He is honour, or dignity. It is not that God does not wish to be honoured, for He saith, 'If I be a Father, where is My honour?' Honour is the due of a father. But if he manifest Himself as a bridegroom, I think He will

change His voice and say, 'If I be a Husband, where is My love?' For before this He had spoken, and said, 'If I be a Master, where is My fear?' God therefore requires to be feared as a master, to be honoured as a father, to be loved as a husband. What is it which shines pre-eminently amongst these? Surely it is *love*. Without love fear hath torment, and honour hath no grace. Fear is slavish' until it be manumitted by love. And the honour which springs not from love is mere flattery. And indeed to God alone belong honour and glory: yet will He accept of neither unless they be flavoured with the honey of love."

Therefore God is love, because love is as it were a spiritual flame, kindling all, and like light shining everywhere, and illuminating all things. Hence S. Dionysius (*de Div. Nom. c.* 24, *part* 1) says that "Divine love is a motive force drawing things upward to God, who alone is Himself of Himself beautiful and good." On these words of S. Dionysius our Lessius comments thus (*de Div. Attrib. lib.* 9, *c.* 2 *and* 3): "For by this very thing that God beholds His own infinite beauty and excellence, there arises in Him an infinite fire of love, by which he loves them as they are worthy to be loved, *i.e.* with an absolutely infinite love. For that which is beautiful and good, as soon as it is perceived, kindles love. Wherefore what is infinitely beautiful and good, when it is infinitely known, will excite infinite love; infinite, I say, both as to its warmth, and as to its appreciation, or, as the Schoolmen say, infinite intensively and appreciatively. 2d. That which is beautiful and good extends Itself and descends to the creatures, that It may communicate the same to them, either fully, or else some of Its rays and adumbrations, according to each one's capacity and merits. For of what we supremely love, we desire to make known to all the excellency and beauty, and that its sweetness should be perceived by all, so that all may praise it. Love does the same in God. A third effect of this love is that it raises creatures upward, and turns them to the beautiful and good. This especially obtains with angels and men: for other things cannot take in the Divine goodness and beauty. But in man other things are drawn in some way to God, both be-

cause all the other steps of nature are in him, and also because all other things are for him. 4th. The Divine love is ecstatic, because it draws the lover out of itself to the thing loved. For it causes God in a sense to forget His loftiness, and inclines Him to our humility, and makes Him to be wholly occupied in the business of our salvation. The token of which is the Incarnation, preaching, miracles, His passion, death, sacraments, the sending of the Holy Ghost, the perpetual and wonderful government of His Church, the care and direction of individuals. In like manner it sets man outside himself, making him think not of himself and his own advantage, but only of God, and the good things of God. Wherefore a great lover of God denies himself, renounces his own desires, is careless about benefits for himself; forgets himself, and is wholly taken up with the things of God. In thought and affection he is wholly outside of himself, and is translated to his beloved. Such was S. Ignatius the Martyr, who said, 'My Love is crucified.' Such was the Apostle S. Paul, who said, 'To me to live is Christ, and to die is gain.' There is an illustrious figure of this in the sun. For in things corporeal the sun is the highest beauty and greatest. Wherefore S. Gregory Nazianzen in a certain place saith, 'As is the sun in things sensible, so is God in things intellectual.' From the sun heat descends to lower things. It descends also by light. And things are illuminated before they receive heat. Receiving heat they become light, and are carried up to the sky. The sun is an emblem of God, and light of wisdom, warmth of love, and earthly things of souls and spirits. Love descends from God by wisdom. For first the mind is enlightened by the knowledge of the Divine beauty and goodness: then through that knowledge it conceives love. Love conceived makes the soul spiritual, heavenly, and presently draws it upward, and unites it to God, and makes it like to Him, the only and eternal One, as it were a parhelion, which is an express image of the sun."

And he that abideth in love, &c. *And*, i.e. *therefore*. For this is as it were the conclusion from the premisses. God is love, therefore he that remaineth in love, remaineth in God, because God and

Love are one and the same thing. *And God in him*, as in a sort of temple of love.

Thus love has united God to man, not only in affection and care, but also effectually and substantially, by, in truth, an hypostatic union. But it unites man to God, so that, wholly departing out of himself, he passes into God, and as it were loses himself, no longer thinking of anything, understanding or feeling anything but God. Not seeking, or desiring any other thing, having joy in no other thing but the good things of God. He who is thus joined to God is made one spirit with Him, because he puts off himself, and puts on God. Wherefore, as if he was altogether transformed into the Divine nature, he is in thought and affection wholly in God. Thus all the Saints in heaven will be one with God (this the Lord prays for them, *Jno.* xvii.), because they all acknowledge their own nothingness, as they are in themselves, and value themselves at nothing, except so far as they belong to God, and are for Him. And in this way they altogether cease from themselves. For why should they abide in nothing? Thus by the intellect and the will they will be most powerfully borne to Him, and will be wholly in Him. And they will, as it were, flow into Him, and be transformed, feeling and tasting nothing else but God, valuing nothing but His good, altogether as if they themselves were changed into God. Listen to S. Augustine—*He who abideth in love*, &c.: "They dwell one in the other, both That which contains and that which is contained." Again he saith, "Let God be thy house: be thou the house of God. Abide in God, and let God abide in thee. God abides in thee that He may contain thee. Thou abidest in God that thou mayest not fall. For thus speaks the Apostle of charity, 'Charity never falls.' How can he fall whom God holds?"

For this cause, namely for a symbol of love, Christ instituted, and left to us by His testament, His very Self in the Eucharist, that indeed He might remain in us, and we in Him, not by a figure, as the heretics say, but really, substantially, personally, according to the words, "He that eateth My flesh and drinketh My blood abideth in Me and I in him." (*S. Jno.* vi. 54.) The Eucharist therefore is

the fuel and incentive of love, which S. John in his whole epistle commends. For by it, as S. Chrysostom says (*Hom.* 54 *in Joan.*), "Not only in love, but in reality let us be changed into that Flesh." By the Food which he has bestowed upon us this is brought about. For when He would show His love towards us, by means of His Body He commingled Himself with us, and brought Himself to be one with us, that body might be united with body. For this is the great desire of lovers." Pope Leo teaches the same thing. "The participation of the Body and Blood of Christ does this very thing, that we should pass into that which we receive." Lastly, S. Cyril of Jerusalem says, "Thus we shall be Christophus, *i.e.* Christ-bearers, when we have received His Body and Blood into our members: and thus, as Blessed Peter saith, we shall 'become partakers of the Divine nature.'" Wherefore S. Irenæus (*lib.* 5 *c.* 6), explaining 1 Thess. v. 26, "that your whole spirit, soul, and body may be preserved," declares that the perfect man is renewed by the Body and Soul (of Christ) and the Holy Ghost dwelling in him.

Beautifully does S. Bernard say (*Serm.* 71 *in Cant.*), "Who is he who is perfectly joined to God but he who remains in God, as beloved by God? He has drawn God to himself by loving Him again. Therefore since man and God are wholly united between themselves, they are united by a close and mutual, as it were, bosom affection. And that in this way God is in man, and man is in God, I say without any doubt. But man indeed has been eternally in God, as being eternally loved, but God has been in man since He has been loved (by man)." Herein is that saying of Cato true, "Those who love are in a manner dead in their own bodies, but live in another's." Therefore God by love willed to bring us back to our first beginning, to unite us, that is, to His own goodness and beauty, to transform us into Himself. This could not be done by nature, therefore He found a method whereby He might perfectly accomplish this by love, that by its warmth we might flow into and be absorbed in Him. As S. Bernard says (*de Delig. Deo*), "In that what is felt is wholly Divine, to be thus affected is to be deified. As a little drop of water infused in a great quantity of wine seems wholly to lose itself whilst

also it takes the colour and flavour of wine. And as iron made red-hot in the fire becomes exactly like (fire), and ceases from its own original appearance. And as the atmosphere suffused with the solar light is transformed into the brightness, so that it seems to be not so much illuminated, as light itself. Thus it will be necessary that all human affection in the Saints should in an ineffable manner cease from itself, and be wholly transfused into the will of God." This indeed will be perfectly accomplished in the glory of heaven, but it is begun on earth by charity and grace. The same S. Bernard (*Serm.* 83 *in Cant.*) says, "Love is its own merit, its own reward. Beyond itself it requires neither cause nor enjoyment. Its enjoyment is experience. I love because I love. I love that I may love. A mighty thing is love. Yet if it recur to its origin, if it be brought back to its beginning, if it flow back to its fountain-head, it can always take of itself that wherewith it may flow. Love is the only one of all the motions, senses, and affections of the soul in which the creature can, although not upon an equality, yet in some likeness, respond to its Creator."

Moreover, God abiding by love in the faithful soul produces in it these effects. First, it purifies it from earthly desires, so that it only seeks for and accomplishes heavenly things. Thus king Josaphat, when he was converted by Barlaam, burned with so great a fire of love that he left his kingdom, in his pleasures and honours; and as he went away into solitude he exclaimed, "Like as the hart desireth the water brooks, so longeth my soul after Thee, O God. My soul cleaveth unto Thee, O Christ. Let Thy right hand uphold me." (*Damas. Hist. cap.* 37.)

2d. The soul draws all its powers, senses, affections, love, faculties, thoughts, intentions Godward, so that it thinks only of God, sighs for Him, according to those words of S. Basil, "Have continually imprinted in thee the remembrance of God, as it were an indelible mark." For what does he seek for without who has God within?

3d. Love causes the soul to desire to do great and heroic things for God her beloved, and to endure many things, and to be made

like unto Christ crucified. Thus while the Spouse saith in the Canticles, "My Beloved is mine, and I am His," she also saith, "A bundle of myrrh is my Beloved unto me, He shall dwell between my breasts." Which words S. Bernard explains thus (*Serm.* 43), "Myrrh is a harsh and bitter thing, and signifies the harshness of tribulations. Looking with joyfulness at such things impending over her for the sake of her Beloved, the Bride speaks thus, being confident that she can bravely endure them all. 'The disciples,' it says, 'went with joy from the presence of the Council because they were counted worthy to suffer shame for Jesus' name.' Lastly, the Bride speaks not of a *bunch*, but *a little bunch* (*fasciculus*), *of myrrh*, because she reckons all labours and sorrows light in comparison with love. Truly 'a little bunch,' because 'the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.'"

4th. It causes the soul to increase in love day by day. Listen to S. Bonaventura speaking of the charity of S. Francis (*Lib.* 1, *Vit. ejus*): "As it were a living coal of fire he seemed altogether absorbed in the Divine love. For as soon as he heard speak of the love of the Lord he was affected, roused up, inflamed, as though the inner chord of his heart were struck by the bow of the voice. In the midst of beauty he beheld Him the most beautiful, and by means of His footsteps impressed on visible things He followed His Beloved everywhere, making of all things a ladder for himself by which he might mount up to apprehend Him who is altogether desirable." And again, "He was inflamed with love towards the Sacrament of the Lord's Body with a thrill in every pulse, being lost in utter amazement at that most loving condescension of the Divine love."

In chap. 13 he treats of the sacred stigmata. "The furnace of the love of the Blessed Jesus had grown in him to lamps of fire and flames. Since therefore he was drawn to God by the ardour of seraphic desires, and was transformed into Him by the fellowship of His sufferings who, out of his exceeding love, willed to be crucified, he beheld a seraph having six burning and glorious wings. There appeared between the wings the likeness of one crucified. He

understood from this that he should be wholly transformed, not by the martyrdom of the flesh, but by the inflaming of his mind into the likeness of Christ crucified. When the vision disappeared it left in his heart a marvellous ardour: in his flesh also it left a no less wonderful impress of the signs (of Christ crucified)."

5th. It causes the soul which is kindled with the love of God to be in earnest to kindle the whole world with the same love. Thus the Blessed Jacoponus, when he heard of some sin by which God was offended, burning with charity, was wont to be greatly troubled, and would straightway weep. When he was asked "why?" he would answer, "Because Love is not loved." Love is burning and hath wings. There is no tarrying in love. As S. Bernard says, "Love is nothing else than a burning will for good. He therefore who hath no zeal hath no love."

6th. It causes that the soul which loves God should, by its love and confidence in Him, as it were rule over Him, and obtain from Him everything it asks. Thus it becomes as it were almighty, as Jacob struggling with the angel, God's vicar, prevailed over him, and so was called Israel, *i.e.* "ruling God." Hence the paradox, "To a believer belongs the whole world of riches." Wherefore S. Francis says, "Fly from the creatures, if you wish to possess the creatures."

7th. God makes the loving soul like unto Himself in character and virtues, and so makes it to be conscious of His secrets. He reveals to it the secrets of hearts, and things distant, and yet to come, as He did to His Apostles and Prophets.

8th. This love tranquillises the soul, makes it calm and imperturbed, yea glad and joyful in adversity as well as prosperity. Thus it always exults in God, and gives Him thanks. It praises and blesses Him, singing with the Psalmist, "I will bless the Lord at all times: His praise shall ever be in my mouth" (xxxiv. 1). And it saith, "As oft as I breathe, I breathe unto Thee, O my God."

Lastly, this love so increases in very eminent saints that it brings on a sort of languor, and at last death itself, according to the words of the Spouse (*Cant.* ii. 15), "Prop me up with flowers, support me with apples, for I am sick through love. His left arm shall be under

my head, and His right arm shall embrace me." Thus the Blessed Virgin, languishing and panting for her Son, breathed out her soul into His hands, not from any disease, but from love and desire of enjoying Christ her Son. So teach Suarez, Canisius, and others.

Ver. 17.—*In this is the love of God perfected, that we should have confidence*, &c. *Conf.* Greek παῤῥησίαν, i.e. *liberty, boldness in speaking.* 1st. *In this*, i.e. with this end and fruit. Perfect charity produces this result, viz., confidence in the day of judgment—both the particular and the general judgment. Hence the righteous desire the coming of the Lord, and desire like Paul to be dissolved, and to be with Christ. As S. Augustine says, "They live with patience, and die with delight." John descends from charity to its fruits. Of these he enumerates thus: (1.) Confidence to live and die trustfully. (2.) That the loving soul becomes without fear. (3.) That she obtains of God whatever she asks.

2d. And more powerfully. *In this*, i.e. God hath loved us and doth love us to such a purpose, and we in our turn are so allured by this precious love that we fully and perfectly love Him back again. And He so abides, I say, in us, that when we shall be examined by Him in the day of judgment concerning charity, we shall answer with confidence that we have loved, not the world, but Him, with our whole heart, and therefore He will award us the bliss of heaven.

3d. Others explain the words *in this* as follows:—By this sign we know that we have perfect love, if casting fear away we can anticipate the judgment day with great hope and confidence. From hence S. Augustine draws this conclusion, "Therefore, brethren, take heed, strive inwardly with yourselves that ye desire the day of judgment. In no other way is charity proved to be perfect except when that day begins to be longed for."

Because as He is, so are we in this world. Who is *He?* First, God, whom shortly before he had spoken of. It means—Therefore shall we have confidence in the day of judgment because we are in charity, and live in this world perfected in it, so that we love even our enemies. So too God in His perfect love makes His sun

to shine upon the evil and the good, and sendeth rain upon the just and the unjust.

2d. And more profoundly: *He*, namely Christ, whom, as my love, I always carry in my mind and my mouth. For this reason, S. John when he says *He is*, means Christ. Moreover Christ *is*, i.e. *in this world*, as the Syriac version renders. And even now *He is* by the providence, charity, and friendship by which He dwells in the minds of His saints endowed with charity. The meaning then is this: As He, Christ, lived in this world holy and immaculate, and being full of the love of God, was, and is, dead to the world, and so abides in us; so let us, in imitation of Him, strive to live holily and without spot in this world. Yea, as being dead to the world, and always bearing about in our body with Paul the death of Christ, we are full of love even to our enemies, and abide in Christ. Therefore we have confidence that in the day of judgment we shall not be confounded, but shall be glorified. For we have that day ever before our eyes, and we daily dispose ourselves for it by works of charity and every kind of holiness. Yea, we pant for it, knowing that here we are pilgrims, and guests for a day; according to the words, "Every one that hath this hope, purifieth himself in Him even as He is holy."

Ver. 18.—*Fear is not in charity, but perfect charity*, &c. From the confidence which is begotten of love the Apostle passes to that banishment of fear which is the child of confidence.

You will ask, What is this fear which perfect charity drives away? I answer, Manifold. For S. John's declaration is general, and may cover every kind of fear. It means, charity hath no fear whatsoever. It is devoid of fear, free, joyful, spirited and liberal. First then, "Fear" says Vatablus, "is here put for despair and the confusion of conscience: the fear by which sinners dread damnation, and despair of salvation."

2d. It is the fear by which those newly converted are tormented, those whom the remembrance of their past sins vexes and troubles, lest it may be they are not entirely forgiven.

3d. It is servile fear by which mere servants and the imperfect

do the commandments of God from fear of punishment, not from love of justice. Pure, sincere, and liberal charity drives away this fear. For it keeps God's commands by the love of God. This fear, says S. Augustine on this passage, induces love, as the bristle brings on the thread of the cordwainer. Wherefore it is said (*Ecclus.* i. 28), "He that is without fear cannot be justified." For chastened and filial fear abides with charity, and increases as charity increases. The more perfect and holy any one is, the more he fears and reverences God with filial love and fear, and fears to offend Him in the very slightest degree. This is the fear with which the just are bid to fear God. (*Ps.* xxxiii. 10.) For this fear endureth for ever and ever. (*Ps.* x10.)

4th. This fear may be taken to mean that worldly fear by which, through dread of parents, relations, &c., any one breaks the commandments of God. These are the fearful whose portion is in the lake of fire. (*Apoc.* xxi. 8). Love drives away such fear as this.

5th. This fear may be taken to mean that anxious fear with which those who are scrupulous and fearfully anxious dread in trifles to offend God. For perfect love banishes scrupulosity. It is not scrupulous, but free, bold, and magnanimous. As it is said (*Rom.* viii. 15), We have not received the spirit of bondage, &c.

6th. This fear may be taken for the fear of punishment and damnation. This too charity puts to flight. For the saints are thoughtful about their reward rather than full of dread of punishment. So our Lessius, to one who told him about a certain worthy man who wished to undergo purgatory until the day of judgment, if so be he might thereby obtain everlasting salvation, replied, that Christians ought to have more hope than to purchase the certainty of heavenly glory by so long purgatorial pains. However, the saints always have in this life fear, if not actual, yet potential, mingled with their hope, because they are not certain of salvation.

7th. This fear may be understood of the fear of persecutors, loss, or shame which meet us in heroic works of charity. This fear the Magdalene drove away by her burning love for Christ when she fearlessly sought Him at His tomb in the midst of the soldiers.

Whence the Church sings concerning her, "Love drives away fear." As our Saviour saith, "Fear not them which kill the body."

8th. This fear may be understood of that initiatory fear, by which any one fears to commit a fault, as he fears punishment. This charity drives away, as far as the fear of punishment is concerned. Perfect charity dreads the fault, not the punishment.

Perfect charity overcomes all these kinds of fear, but especially that servile fear with which we timidly and pusillanimously fear punishment, and the judgment and vengeance of God. For this kind of fear originates in self-love, which the love of God conquers and drives away. Perfect charity looks upon God, not as a judge and an avenger, but as a Father and a Husband. As Sarah, Abraham's spouse, drove away her slave Agar, so does charity banish servile fear.

Observe: usually the beginning of justification in a sinner commences with the fear of punishment and hell. Being struck with this by God he begins to think about his salvation, and to dispose himself to repentance, as the Council of Trent teaches (*Sess.* 6, *cap.* 6). Then being justified, this fear ceases by degrees. "Fear," says S. Augustine, "is the servant of charity." And again, "Fear is the guardian and schoolmaster of the law until charity comes."

Finally, S. Augustine (*de Civit. lib.* 14, *c.* 9) applies these things to the heavenly glory. For thus the security of love excludes all fear. "By a good life," he says, "a good conscience is prepared, so that having a good conscience there is no fear of punishment. Wherefore let the man who does not wish to fear learn to fear. Let him who would be secure eternally learn to be careful in time." And again, "The nearer we get to the country whither we are going the less is our fear. Greater ought to be the fear of the wayfarers, less the fear of those who are drawing nigh to their journey's end, none at all the fear of those who have reached their destination. Thus fear leads to charity, and perfect charity casts fear out of doors." But this is the anagogical meaning. S. John asserts that literally those who have perfect charity banish fear even in this life. So S. Antony said, "I do not now fear God, but I love Him,

because perfect love casts fear out-of-doors." And S. Ignatius, the Founder of our Society, was wont to say, that if God were to give him his choice either of dying, and going certainly to Heaven, or of living and augmenting the glory of God, but with uncertainty of salvation, he would choose the latter alternative. For, said he, if I so love God, that for love of Him I expose myself to peril of salvation, surely He, who is far above me in love, will not suffer Himself to be surpassed in love, but will take all the peril upon Himself, and will secure my salvation. Thus St. Salvius, who was already dead and about to enter heaven, heard a voice saying, "Let him return to the body, he is still necessary to My Church." When he heard it he answered with groans, "Lord, if I return, I shall be exposed to peril, and perhaps shall never return hither." Then he heard the words, "Go. I will be thy keeper, and will surely bring thee back hither." (*S. Greg. Turon. lib.* 7, *Hist. c.* 1.)

For fear hath torment. The meaning is, Fear begets the torment of the mind with which a man torments himself when he thinks of, and dreads, impending evil and punishment. But charity has no fear or torment, but joy and gladness.

Ver. 19.—*Therefore let us love God*, &c. This is the conclusion, in which he repeats and inculcates zeal for charity, because God first loved us, and by loving has inspired us with this love, and made us lovers of Himself. (*S. Augustine, lib. de Gratia Christi, c.* 26.)

Ver. 20.—*If any man shall say, I love God*, &c. Because the love of God extends itself to love of our neighbour, who is the image of God, and contains and embraces it. This he shows by two arguments. The first is,

For he who loveth not his brother whom he sees (Greek ἑώρακε, *hath seen*), &c. Because it is a provision of nature that love and affection should be carried to sensible things which we see. For the eyes are guides in love. For, as S. Gregory says (*Hom.* 11 *in Evang.*), "From the things which the mind knows let it rise to the things unknown, that from the love of what it knows it may learn to love also the things unknown."

Ver. 21.—(The second reason.) *And this commandment have we*

from God, &c. For, as S. Augustine says, "If he is thy brother, and thou lovest him not, how dost thou love God, whose commandment thou despisest?" And again, "O merciful Lord, what am I to Thee, that Thou shouldest bid me love Thee? Who threatenest me with huge miseries, being angry if I love Thee not, and giving me many promises if I do love Thee? And what, O my Love, what pleasure dost Thou find in me? What king saith to his slave, Let us be friends, and I will give thee a province?"

CHAPTER V.

1 *He that loveth God loveth His children, and keepeth His commandments:* 3 *which to the faithful are light, and not grievous.* 9 *Jesus is the Son of God, able to save us,* 14 *and to hear our prayers, which we make for ourselves, and for others.*

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask,

and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

16 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

Ver. 1.—*Every one that believeth*, with a living faith, which extends itself to charity, and worketh by love, *that Jesus is the Christ*, i.e. the Messiah, the Saviour and Redeemer of the world, *is born of God*, by a divine and spiritual birth, which takes place by faith, love, and grace, by which a man becomes not only a friend, but a son and heir of God, and a partaker of the Divine nature (2 *Pet.* i. 5).

And every one . . . loveth also Him who is born of Him. Born: 1st. Christ the Son of God is properly He who is born of God the Father. 2d. *Born of God* applies to every believer, who is adopted of God through the grace of Christ. And this is S. John's reasoning, by which he proves that our neighbours ought to be loved: Whosoever loveth God the Father who begat, loveth equally God the Son who was begotten. But he who loveth God the Son loveth also all the other sons of God, as being His brethren and members. Therefore he who loveth God the Father loveth also all the children of God who are born of Him. It is in favour of this exposition, says S. Augustine, that the Apostle here says *Son* in the singular as understanding the Only Begotten of the Father. But presently, in the next verse he says *sons* in the plural, as intending the just, by adoption and regeneration sons of God.

Ver. 2.—*By this we know that we love the children* (τέκνα) *of God, when* (ὅταν, i.e. *because*) *we love God*, &c. *We know*, i.e. *we conclude, we show* and *demonstrate.* S. John uses this expression, we *know*, in a similar sense iii. 16 and 19, and iv. 2 and 6. *We know*, i.e. we are convinced that we love Christians as the children of God. *We know* this, *i.e.* we prove it by this argument, that we love God. The following is S. John's syllogism and demonstration. All the sons

of God are believers and Christians. Whosoever therefore loves God loves also the children of God. Therefore he who loves God loves faithful Christians as being the brethren and members of Christ, born of the same God the Father. For as from the love of our neighbour we infer and conclude the love of God, so in turn and reciprocally from the love of God we infer and conclude the love of our neighbour. Again, whosoever keeps the commands of God keeps also the love of his neighbour: for this is one of the commandments. But he who keeps the command of love, this man loves his neighbour. Therefore whosoever keeps the commands of God is a lover of his neighbour.

Moreover, in this place S. John does not speak of all our neighbours, but only of such as are born of God, that is, believing Christians, because he seeks to kindle amongst them mutual love, in order that by their faith and Christian life they may defend, animate, help, and be profitable to one another against the heathen.

Ver. 3.—*For this is the charity of God*, &c. He means, Charity consists in the keeping of the commandments of God. For charity is the love and friendship of God. For this is what is said (*Wisd.* vi. 9), "Love is the keeping of His laws." So it is said in Eccles. xii. 13, "Fear God and keep His commandments, for this is the whole man." It means, the whole good of man; all his duty, all his happiness; his end and perfection consist in the fear of God. As S. Jerome says, "For this man was created." And as Salonius says, He who lives otherwise is not a man but a beast, because he does not live according to reason, which pertains to man's nature. But if he lives gluttonously, he lives like a hog. If he lives deceitfully, he lives like a fox. If he lives proudly, he lives like a lion, and so on. All this you may apply to charity.

And His commandments are not heavy (*gravia*), much less impossible, as heretics say. He alludes to the words of Christ, "My yoke is sweet, and My burden light."

The reason is, 1st. Because Christ has freed Christians from the heavy and manifold burden of the ceremonial and judicial precepts of the Old Law, and has imposed upon them only the moral Law,

or the ten precepts of the natural Law, adding to them a few things concerning faith, baptism, and the rest of the sacraments. The Rabbi Moses numbers 218 positive, and 365 negative, precepts of the Old Law (*More Hannebuchim, caps.* 56 and 57). From all these Christ has set us free.

2d. Because to charity and him who loves God nothing is heavy. "For how can it be heavy when it is the command of love? For either a man loves not, and thus it is heavy; or else he does love, and it cannot be heavy," says S. Augustine.

3d. Because Christ gives grace as it were wings, with which we fulfil the commandments. Yea, we as it were fly over them, according to the words, "I ran the way of Thy commandments when Thou hadst enlarged my heart." (*Ps.* cxix.) As S. Augustine says, "There is nothing heavy either in loving, or fearing. For perfect love casts out fear, and makes the burden of the commandment light, not depressing to the ground with its weight, but lifting it up instead of wings. Let the soul therefore which feels the commandments heavy, pray and sigh with the will that it may obtain the gift of the sense of lightness." Wherefore S. Bonaventura says, "The commandments are heavy to fallen and corrupt nature, but light to that which is whole and sound." For grace heals our nature, even as sin wounds and as it were maims it. Therefore sin makes the commandments to be as "a talent of lead." (*Zech.* v. 7.)

4th. Because, although certain things be heavy in themselves, such as to mortify all the lusts, to undergo martyrdom, to suffer all adversity, yet they become light when we consider the example of Christ and His Saints, and God's promise of heavenly glory, according as S. Paul says, "The sufferings of this present time are not comparable to the future glory which shall be revealed in us."

As S. Augustine says (*Serm.* 18 *de Sanct.*), "If we must needs endure daily torments, if hell itself for a brief space, that we might be worthy to behold Christ coming in His glory, and to be reckoned in the company of His Saints, would it not be worth while to suffer anything that is sad, so that we were made partakers of such great good and such great glory?"

Ver. 4.—*For every thing which is born of God*, &c. He proves what he had said that *His commandments are not heavy*, because the faithful, who are born again of faith and charity, and are armed by God, overcome the world, *i.e.* the lusts and terrors of the world, which alone resist charity, and make the keeping of the commandments difficult. When therefore they are taken away, the commandments become easy. "The proof of a heavenly generation is victory over temptation," says S. Bernard.

Observe: he says *every thing* (*neuter*), not *every one who is born of God overcometh.* This is to signify, 1st. That this victory falls to the believer, not of himself, but from the love and grace of God. This is why he adds by way of explanation, *And this is the victory which overcometh the world, even our faith.*

2d. The expression *every thing* is emphatic, and signifies the whole company of all nations. There is an allusion to the animals of every kind, both clean and unclean, which were in Noe's ark, and which Peter saw in vision in the linen sheet of the Church. (*Acts.* x. 12.) By these it was signified that all sorts of men, of every nation, state, and condition, were to be admitted into the Church by the new Birth of Baptism. For the same reason, and with the same emphasis, Christ said, "*Every thing* that the Father giveth Me shall come to Me."

Hence S. Cyprian, S. Leo, and others say that a believer is greater than the world, and having his conversation in heaven he looks down upon the little point of the world. Beautifully does S. Augustine write (*lib. 2 de Synub. and Catechum.*), "Admirable, truly admirable, is our combat" (*spectaculum*), "in which God helps, faith obtains strength, innocence fights, holiness conquers, and the reward which follows is such that whilst he who has conquered receives, he who gives loses nothing."

And this is the victory, &c., *victory*, i.e., the *victor*, the *conqueror.* The victory then is *the cause of victory*, the arms by which the victory is obtained, i.e. *faith.* This victorious faith is not naked and idle faith, but clothed with charity and good works, struggling and fighting bravely, according to the words, "Who through faith subdued

kingdoms, wrought righteousness," &c. (*Heb.* xi.) And as S. Paul says (*Eph.* vi. 16), "And in all taking the shield of faith by which ye can quench all the fiery darts of the most wicked one." For *overcomes* the Greek has νικήσασα, aorist *overcame*. By this all time is signified. *He hath overcome, he overcomes, and shall overcome.* So S. Augustine teaches that the faith of Christ has subdued the whole world to itself by the sanctity, chastity, patience, constancy, of the Apostles, Virgins, and Martyrs, by whom the nations of the whole world have been converted to Christ. And as he saith again (*Ser.* 1 *de Verb. Apost.*), "There are no greater riches, or treasures, no substance of this world greater than the Catholic Faith. It saves sinful man, gives sight to the blind, heals the sick, baptizes catechumens, restores the penitent, helps the just, crowns the martyrs." And S. Bernard says, "Faith reaches things inaccessible, discovers the unknown, comprehends the infinite, seizes the remotest bounds of things, and in short embraces eternity itself in its own most spacious bosom. I would say boldly that the eternal and Blessed Trinity, whom I cannot understand, I believe in and hold firmly by faith, a thing which I am not capable of by mere soundness of intellect.

Ver. 5.—*Who is he that overcometh the world*, &c. For by believing he hopes, by hoping he invokes, by invoking he loves Christ, and therefore he is strengthened by the grace of Christ to despise the world, and by despising he overcomes it, according to the saying of S. Paul, "I am able to do all things in Him who strengtheneth me." For he who believes in Christ, ought to follow the precepts of Christ and obey Him, not the world.

S. John proves his thesis *ex hypothesi*, the general from the particular. He proves, I say, that faith is the victory of believers, because the faith of Christ is the victory over the world. And at the same time he confutes Cerinthus, Ebion, and the other heretics of that age, who denied the Divinity of Christ. Hence when Peter confessed this doctrine, saying, "Thou art the Christ, the Son of the Living God," he deserved to hear from Him, "Thou art Peter, and upon this rock I will build My Church."

Ver. 6.—*This is He who cometh by water and blood, Jesus Christ.* This is Messias, the Son of God, the Saviour and Redeemer of the world, whom the Prophets foretold should come to redeem the world by His Blood, and purify it by the water of baptism, as is plain from Ezek. xxxvi. 47, and Zech. xii. 13. John proves that Jesus Christ is the Son of God; that is, that Jesus is true Man and true God. He does this, 1st. Because He is He who came, Greek, ὁ ἐλθών, *i.e., He, the Coming One*, the Messias, who indeed the Prophets promised should come: whom the Scripture (*Isa.* ix. 6. *and elsewhere*) signified should be God and the Son of God. Wherefore *Coming* or *About to come* is the Name of Messiah. For so the Jews called Him from the prophetic oracles. This is plain from S. John i. 15, &c.

Again, he proves the same thing from the water and the blood of which the Body of Christ was constituted, and which He shed for us. For they signify, 1st. That Christ was a true man, and not a phantasm, as Simon Magus and Manes pretended. For the human body is composed of water and blood.

2d. The water and blood proved that Christ is true God. One reason is that the Blood of Christ was the full price of our redemption, entirely satisfying God for the offences of our sins. Therefore it was necessary that the Blood should be the Blood of a God-man, a man hypostatically united to God: for the blood of a mere man could not be an adequate price for offences against God. A second reason is, because Christ by the virtue of His Blood in ordaining baptism, endowed it with a Divine power to expiate all the sins of all men. Therefore it was necessary for Him to be God. For Christ did this *per se*, and authoritatively, not ministerially as dependent upon some one else. But *per se* to institute a sacrament to remit and atone for sin is a work of Divine power.

There is an allusion in the first place to the water and blood of the victims with which Moses ratified the Old Testament (*Ex.* xxiv. 8). By this he signified that Christ by His own Blood and Water would ratify the New Testament. Hear S. Paul, Heb. ix. 19, "For when Moses had spoken every precept to all the people according

to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop," &c.

There is an allusion, secondly, to the water and blood which miraculously flowed from the side of Christ when He was dead upon the Cross. For a dead body, instead of the blood and water of a living one, naturally emits gore (*saniem*). S. John alone of the Evangelists records this emission of blood and water. By these two it was set forth that by the power of the blood of Christ the faithful should be cleansed from their sins by the water of Baptism. And this is the meaning of the Bride, *i.e.* the Church, when she says (*Cant.* 5. 10), "My Beloved is white and ruddy." (So Cyril, *Hieros. Cat.* 13; S. Augustine, *lib.* 2 *de Catech. rud. c.* 6; S. Leo, *Epist.* 45, *Hier.* 83; Damascene, 4 *de Fide, c.* 10; Suarez, 3 *part. quæst.* 53, *disput.* 41, and others.) From hence our Salmeron is of opinion that Christ always mingled water with His Blood, viz., tears at His circumcision, His Bloody Sweat, His Scourging, and on the Cross before His death. And that this was why He ordered water to be mingled with wine in the Eucharistic Chalice to be converted into His Blood.

Moreover, S. John distinguishes Christ's Baptism from that of John the Baptist, because the latter was in water only, and, therefore unavailing for the remission of sins. But Christ's Baptism was in water and blood, and therefore availing to that end. Again, he confutes the Ebionites, who thought that God was appeased with mere water, and who therefore washed themselves daily with water, and offered water only, without wine, in the Eucharistic Chalice, because they denied that we were redeemed by the Blood of Christ. (See Irenæus, *lib.* 5 *c.* 1.)

Lastly, Tertullian (*lib. de Bapt. c.* 16) says, Christ came by water when he was baptized by John, by blood when He suffered, that "He might be washed by water, glorified by blood," by the victory of His Passion and Death. "He would have us called by water, elected by blood. This twofold Baptism He shed forth from the wound in His pierced side, that they who believed in His Blood might be washed with water, and that those who were laved with the water of Baptism might also drink His Blood in the Eucharist."

Tropologically, S. Bernard explains it to mean a twofold baptism and a twofold martyrdom: 1st, Of compunction by tears; 2nd, By the desire of mortification. "Now because we have said that baptism is signified by water, martyrdom by blood, remember that there is one only and daily baptism, one only and daily martyrdom. For there is indeed a kind of martyrdom and a certain effusion of blood in the daily affliction of the body. There is also a species of baptism in compunction of the heart and frequent tears."

Ver. 6.—*This is He who cometh by water and blood.* Some Greek codices add καὶ πνεύματος, i.e. *and by spirit: not by water only, but by water and blood, and by spirit.*

And the Spirit it is which testifies that Christ is Truth. (*Vulg.*) The Greek has ὅτι τὸ πνεῦμα ἔστιν ἡ ἀλήθεια, *i.e., The Spirit is the Truth.* This is also the reading of the Syriac. The meaning is, It is the Spirit who recently at Pentecost testified that Christ is the Son of God. Him therefore we must believe because He is the Spirit of Truth, and the Truth Itself. But the genuine reading is, *Because Christ is Truth.* For the Apostle is here treating of Christ, and Christ's proper name is *the Truth.*

To the obscure and as it were dead testimony of *water* and *blood*, is added the clear and living witness of the Holy Ghost. For He as well during Christ's (earthly) life, in which He wrought miracles by Him to bear witness to this, as also after His death and resurrection, when He was sent by Him to the Apostles at Pentecost, testified by their mouth, and preached everywhere that Christ was *the Truth*, i.e. true God. For Christ, in that He is God is the Word, and therefore the Truth and Wisdom of the Father. In that He is man, He is the true ambassador and interpreter of the Father, who opened out the shadows of the Old Law, and published the true doctrine concerning God, according to His own words, "I am the way, the truth, and the life." Hence too the Aaronic High Priest bore, as a type of Christ the true and real High Priest, the Urim and Thummim, i.e. *doctrine* and *truth*, in his breastplate.

Ver. 7.—*Because there are Three which bear witness in Heaven*, &c. S. John here more fully explains and confirms the testimony

already adduced of the water, the blood and the spirit concerning Christ. The particle *because* is partly confirmatory of what He had said in the 5th ver. that Jesus is the Son of God, partly of what he said in the 6th, that the Spirit bears witness that Jesus is true God. For this is here confirmed because the Holy Spirit is one of the three witnesses who in heaven bear testimony to Christ.

S. Jerome (*Pref. in Epist. Canon.*) observes that this verse had been erased by unbelievers, *i.e.* the Arians, from some Greek copies. Therefore it is not found in the Syriac, Clement of Alexandria, Bede, Œcumenius, and some others. It is, however, the constant reading of the Latin Bibles, and the more correct Greek MSS. and of many of the ancients, SS. Athanasius, Augustine, Jerome, Cyprian, the Lateran Council, at which Greeks were present. Therefore it is certain that these words are to be taken as canonical Scripture.

The meaning then is this—All the Three Persons of the Sacred Trinity in heaven and from heaven bear testimony to the angels, but especially to men (for to men S. John chiefly refers) concerning Christ, that He is the true Messiah and the Son of God. This the Father did at His Baptism and Transfiguration. Again, when He answered Christ by thunder out of heaven, "I have both glorified, and will glorify Thee again" (*Jno.* xii. 18). Similarly also the Holy Ghost bore witness when He descended upon Christ in the form of a dove, and poured out Himself upon the Apostles and other Christians at Pentecost. And this was the result of Christ's prediction, promise, and mission. Wherefore the same Holy Spirit by the mouths of the Apostles preached little else save Christ. The Son also very often declared, taught, and proved convincingly by His miracles that He was the Messias and the Son of God, as is plain from the whole Gospel of S. John. Therefore heaven and earth mutually agree, yea the whole universe appears at one, in bearing this witness to Christ.

And these Three are One—as in nature and Divine Essence, so likewise in intelligence, voice, and testimony, concerning Christ. For all these things in the Holy Trinity are one and the same. There is another reading of these words in the Greek, signifying

These Three are into One (*in unum*), but the Latin and other Greek copies have *These Three are One* (*Hi tres unum sunt*), signifying the oneness of Substance of the Holy Trinity, that the Three Persons have one and the same undivided Godhead.

Ver. 8.—*And there are three which give witness in earth, the Spirit, the water, and the blood. Three* (*tres* in the *masc.*). He might have said *tria* in the *neuter*, for the Greek πνεῦμα, ὕδως, αἷμα, are all in that gender. But he chose to say *tres*, to show that these three earthly witnesses concur with, yea represent, the Three Heavenly witnesses already spoken of. So says S. Augustine. By a figure of speech, personality is attributed to these earthly witnesses, as speaking with man's voice. S. John sets the human and earthly testimony over against the Divine. Some think that the Three Witnesses in heaven are witnesses to Christ's Divinity, and the three on earth witnesses to His Humanity. Among these are Innocent III. (*cap. in quad. de Celebrat. Miss.*), and S. Thomas. But it is better to take both classes as attesting the Divinity. For this is what S. John undertook to prove (*ver.* 5), because Cerinthus and others denied it. And this is why he subjoins presently, *He that believeth in the Son of God hath the witness of God in himself.*

There are Three. S. John places a twofold Trinity of witnesses to Christ, who testify of His Divinity, and that He is the Son of God. And he sets the one over against the other. Indeed, he unites them as regards their office of witness-bearing. The first are uncreated, *viz.*, the Father, the Son, and the Ghost. The second are created, the Spirit, the water, and the blood. These emanate from the uncreated witnesses, and correspond to them. For water refers to the Father, blood to the Son, spirit to the Holy Ghost. For the Father is the beginning (*principium*) of all things, as likewise is water. For out of water were formed the heavens, the air, the birds and the fishes, as I have shown in the beginning of Genesis. Again, water nourishes herbs, trees, plants, and every living thing. Wherefore, also, the heavens are called in Hebrew *scamaim*, i.e. *waters*. Again, *water* signifies the affluence of goods and graces which there is in God the Father, according to the words

in Is. xii., "Ye shall draw water with joy from the wells of the Saviour." (*Vulg.*) It is well known that the Egyptians worshipped the Nile as a god, because all their crops were due to the overflowing of the Nile. Moreover, *water* appositely represents the mercy and goodness of God the Father. At the present day some of the Indians adore water. Suidas, under the word *Brachmans*, says that the Brahmins lived to a very great age because they drank nothing but water. Apollonias of Syana was wont to say that those who drink water never suffer from giddiness in the head.

On earth—from earth : like as the first Three testify *in heaven*, *i.e.* from heaven, to men dwelling on earth.

The Spirit, the water, and the blood—the spirit, namely, which Christ when dying on the Cross committed into the hands of the Father. Also the water and the blood which flowed from the side of Christ testify that Christ was truly not only man, but God, because by these, as by a just price, Christ made satisfaction to an offended God. Again, His spirit, because it went forth with a loud cry, showed Him to be God. Wherefore the centurion, when he saw that He thus cried out and expired, said, "Truly this man was the Son of God." For speech fails those who are at the point of death. This cry of Christ was then miraculous and not natural, signifying that Christ was more than human, and therefore that He died of His own will, and not through weakness.

2d. S. Augustine Lyra and the Gloss understand by the *Spirit* in this place the Holy Ghost shed forth at Pentecost. For He testified that Christ was God.

3d. Œcumenius understands by *Spirit* the Holy Ghost given at Baptism. "In Baptism," he says, "by water Jesus Christ was declared to be the Son of God by the witness of the Father."

Anagogically, but very appropriately, and almost literally, the water, the blood, and the spirit that were emitted by Christ upon the Cross, but resumed by Him at His resurrection, signify that He was the very promised Messiah, the conqueror of death and hell, and therefore the Son of God. For Christ rose again by His own power, and resumed these three things.

Mystically, by *spirit*, *water*, and *blood* are signified the three things which concur for our justification. As S. Ambrose says, "By the Spirit our mind is renewed, by water we are washed; the blood is the price."

Allegorically, by these three things are signified the three chief sacraments which bear testimony to Christ, as instituted by Him, and as sanctifying by virtue of His merits. Water signifies Baptism, blood the Eucharistic Chalice, the Spirit penance. Whence by breathing the Spirit upon His Apostles Christ gave them the power of remitting sins.

Symbolically, Baldwin of Canterbury, whose work I examined in manuscript at Louvain (*lib.* 1 *de Eucharist*, *c.* 48) says, "The *spirit* of the righteous, the *tears* of penitents, the *blood* of the martyrs bear witness that Christ is the Redeemer."

S. Augustine upon this passage thinks that by these three earthly witnesses the Three Persons of the Holy Trinity are denoted, viz., the Father by the *spirit*, the Son by the the *blood*, the Holy Ghost by the *water*. For of the Father it is said, "God is a Spirit" (*Jno.* iv. 14), the Son assumed the blood and flesh of man's nature. Of the Holy Ghost it is spoken: "Out of his belly shall flow rivers of living water." (*Jno.* vii. 18.) And for this reason they are called *tres* in the masculine, not *tria*, *three things*, in the neuter.

Tropologically, S. Bernard (*Serm.* 2 *in Oct. Pasch.*) says, "By the *blood*, the *water*, and the *spirit* thou hast witness unto righteousness, that thou art born again through Christ, if thou refrainest from sin, if thou bringest forth worthy fruits of penance, if thou doest living works." The *blood* there signifies continence, the *water* tears, the *Spirit* spirit, and works which testify that we are regenerated and made holy. "He also shows that these three things are opposed to three things which are in the world, and overcome them. For the concupiscence of the flesh is overcome by the mortification of the blood, the lust of the eyes by the compunction of tears, the pride of life, or the spirit of vanity, by the spirit of charity." S. Bernard adds (*Serm.* 76) that there are in like manner three witnesses in hell, the *worm* by which the conscience is gnawed, the *fire* which burns

both soul and body, and the *spirit* of despair. "By the witnesses in heaven," he says, "is given the witness of beatitude, by those in earth of justification, by those in hell of damnation. The first testimony is of glory, the second of grace, the third of wrath."

And these three are one. Some Greek and Latin codices, as the Complutensian and the Royal, omit these words. Wherefore S. Thomas (*Opusc.* 24 *in* 2 *decret.*) says, that they were foisted in by the Arians, that it might be gathered that the Three heavenly Persons are not spoken of as being one in Essence, but only as bearing witness. But many of the Latin and the more correct Greek copies have the words, but read, *These three are into one* (*in unum*). And the Syriac, *These three are in one* (*in uno*), meaning to say, the water, the blood, and the spirit of Christ are not one as the Father, the Son, and the Holy Ghost are One, but that they are referred to One, &c., Christ and His Humanity, or mystically to one justifying and perfecting of man.

Ver. 9.—*If we receive the witness of men*, &c. If we give credit to man's testimony, much more ought we to believe the witness of God concerning Christ. It is greater both in dignity and authority, in truth and certainty. For God infinitely surpasses all men and angels in majesty and veracity. He is the first and supreme Verity, who cannot lie, neither can He deceive, or be deceived. As S. Paul declares (*Rom.* iii. 4), "Let God be true, and every man a liar." Moreover, the testimony of the Church, of the Apostles and Prophets, is the testimony of God, for the Church is governed by the Holy Ghost, who is the Spirit of Truth.

Because this is the witness of God, &c. The word *because* here is not so much causative as explanatory, and means the same as but. The meaning is, *But this is God's testimony, because*, i.e. *which*, He has testified, &c., namely, as He testified at the Baptism of Christ, and at many other times, "This is My Beloved Son."

Ver. 10.—*He that believeth in the Son of God hath the witness in himself.* 1st. Because he hath in him the thing attested by God, namely this truth, that Christ is the Son of God.

2d. Because he hath in himself the very witness of God, and God Himself attesting.

3d. This testimony is the faith itself by which we believe the witness of God. There is a metonymy, because the object is put instead of the habit, or act tending to the object. It means, he who believes has a special gift of God, viz., faith. And this includes the witness, or testimony of God, and God Himself attests, which marvellously honours the believer, and makes him strong to confess Christ.

4th. This testimony may be taken to signify the regeneration and adoption, the grace and glory of the believer—meaning, He who believes in the Son of God hath in himself the witness of God, namely, that by which God witnesses to his soul and conscience by means of this faith with which he believes in Christ, that he is faithful, and a son and heir of God.

He that believeth not the Son, &c. As he that believeth in the Son, and receives God's testimony concerning Him, makes God to be true, and honours and worships Him; so, on the contrary, he that believeth not the Son, and rejects God's testimony concerning Him, makes God false, and does Him great despite.

Observe: instead of *believe*, the Greek has πεπίστευκεν, *hath believed*. This is a Hebraism by which the perfect is put for any tense.

Ver. 11.—*And this is the testimony*, &c. This means, 1st. God hath not only testified that Christ is His Son, but also that He is our Saviour and Redeemer, so that he who believes in Him is justified, and receives the spiritual life of grace and glory.

2d. This very thing is the end and fruit of the testimony, *i.e.* of the faith by which we believe God's witness concerning Christ, that by this faith we obtain the life of grace and glory. There is an allusion and reference to the words of the Gospel (xvii. 3), "This is life eternal, that they may know Thee the only true God and Jesus Christ whom Thou hast sent."

Hath given to us eternal life. By these words *hath given*, S. John denotes the firmness and certainty both of the Divine promise and

of our hope, namely, that we are just as sure of everlasting life, if we persevere in faith and obedience, as if it had been actually now bestowed upon us.

The primitive Christians represented this faith and hope of life eternal by the Phœnix, which after death is said to be born again and rise up in a fresh and youthful life, as Lactantius testifies in his poem on the Phœnix. Therefore it was often depicted on the tombs of the faithful. S. Cecilia, as the Acts relate, ordered it to be sculptured on the sarcophagus of S. Maximus the Martyr. So too at Rome the Phœnix is often found depicted on tombs in the catacombs. For Christ rising again to life eternal is our Phœnix. And He by raising up Christians to the same life, will make them phœnixes likewise.

Ver. 12.—*He that hath the Son, i.e.* by faith, love, and obedience, *hath life,*—of grace in fact, of glory in hope. He alludes to the words in his own Gospel, "He that believeth in the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." (iii. 35.)

Ver. 13.—*These things I write unto you, that ye who believe in the name of the Son of God have eternal life.* The Greek adds, *that ye may believe in the name of the Son of God.* But this seems to be tautologous. *The name of the Son of God* is put for the thing signified, the Son of God Himself. There is an allusion to his own Gospel (xx. 31): "These things are written that ye may believe that Jesus is the Son of God, and that believing ye may have life in His name."

S. John here reckons up three fruits of a living faith in Christ. The first, *life eternal* in this verse; the second, confidence of obtaining all things from God (ver. 14); the third is complete banishment of sin, and moral sinlessness (ver. 18).

Ver. 14.—*And this is the confidence,* &c. Truly says S. Augustine, "Whatsoever we ask unprofitable for our salvation we do *not* ask in the name of the Saviour."

And we know: the Greek adds ἐὰν, i.e. *if.* This makes the words of the verse more connected: *And if we know that He heareth*

us, whatsoever we shall ask, we know that we have the petitions which we have asked of Him.

Ver. 16.—*He who knows his brother to sin a sin not unto death, let him ask, and life shall be given him for him that sinneth not unto death.* (S. Ambrose, *lib.* 1 *de Penitent. c.* 9, and Tertullian, *de Pudicit. c.* 2, read, *because he sinneth not to death.*) *There is a sin unto death*, &c. Instead of *I do not say*, S. Augustine reads in this place, *non præcipio, I do not command.* He means, If any one knows his brother to commit any sin, let him pray for him, and God will give him repentance and forgiveness. I except, however, *the sin unto death.* If any one sins a sin unto death, I dare not promise, nor have any certain hope, that thou wilt obtain pardon for him. Yet I do not altogether forbid prayer in such a case. Pray if thou wilt, but with a doubt of obtaining.

You will ask, what is the sin unto death? 1st. Tertullian (*de pudicit. caps.* 2 *and* 19) is of opinion from this passage that there are some sins, like those of the devils while they were yet in a state of probation, so deadly that they are absolutely irremissible in this life. Such a sin was adultery after baptism. But this is an error condemned in Scripture and the Lateran Council under Innocent III.

2d. Origen thinks it is a sin which leads to destruction, and drags down to hell.

3d. Surrianus (*lib.* 4 *pro Epist. Pont. c.* 3) thinks it is a sin which insolves excommunication. For an excommunicate person is impenitent. And it is not lawful to pray for one excommunicate in the public prayers of the Church. But S. John is speaking of any kind of prayer, even in private.

4th. S. Augustine (*lib.* 1 *in Serm. Dom.*) thought it was the sin of envy, by which any one envies his brother's grace, virtue, and salvation. But this opinion S. Augustine afterwards modified and retracted.

5th. The same S. Augustine (*lib. de corrept. et grat. c.* 12) and many others think it is the sin in which any one perseveres unto death. Lorinus thinks that it is the sin of hatred and murder. Others think it means the sins of the reprobate, and of those who will be damned. But it is uncertain who and what those are. Yet S. John says, *he who knows his brother sin a sin not unto death.*

6th. The Gloss supposes it to be a mortal sin. For to pray for such sins is the duty *ex officio*, so to say, of the Priest alone. But for venial sins any layman whatever may pray. But what S. John says is opposed to this, For he intimates that he is speaking, not of venial, but of mortal sins, and subjoins, "*life shall be given him.*"

7th. S. Jerome (*in cap.* 14 *Jerem.*) thinks it is some very grave sin which God has determined to punish. "For he who once," saith he, "hath been devoted to the sword, or famine, or pestilence, cannot be delivered by any prayers. Wherefore it was said to the Prophet that he should not ask in vain what he could not obtain."

8th. Dionysius thinks it is the sin of final impenitence. Wherefore the Bishop of Rochester (*Art.* 17 *cont. Luther*) proves the doctrine of Purgatory from this passage. For S. John says we are to pray for those who are not finally impenitent, that is, who depart in a state of justification or repentance. And this surely implies prayer that they be delivered from Purgatory.

9th. Anastasius Niceenus thinks it is a sin against God, such as blasphemy, concerning which it is said (1 Sam. ii. 25), "If a man sin against God, who shall pray for him?"

10th. Gagneius thinks it is the sin of apostasy and infidelity, by which any one falls from the faith into heresy or idolatry.

11th. S. Hilary (*in Ps.* cxl.) thinks it is the sin which any one commits of set purpose and malice.

12th. S. Ambrose thinks (*lib.* 1 *de Pen. c.* 8) it is every very grave sin which is remitted with difficulty.

Most of these opinons are true, and partly explain, but few touch the exact point of the difficulty.

My own opinion is, that *the sin unto death* is every very grave sin which, either on account of its enormity or long habit, obstinacy or malice, is irremediable according to the ordinary rule of grace which God gives. Such was the sin of Judas in betraying Christ. It was sin unto death because of its enormity; and incorrigible, because of his obstinate persistence in it. So too the sin of the Jews in blasphemy and slaying Christ was a sin unto death, because so

heinous and persisted in. Therefore the sin unto death is a chronic and irremediable one, the pardon of which is despaired of, and which so provokes the wrath of God that the ordinary prayers of the saints cannot pacify it, and one therefore which with absolute certainty brings the sinner to the destruction of hell, unless some especially eminent saint, like another Moses, obtains for him from God extraordinary grace and forgiveness. This sin unto death is as if a physician was summoned to a sick man, and after examining him were to say, I cannot heal him, he is sick unto death, the vital parts are mortifying. In like manner, says S. John, when a Christian sees a heretic and an apostate, let him say, I should not dare to pray for him, he is sinning unto death. His vitality is gone. He casts away faith, which is the principle of spiritual life. This is the mind and general opinion of S. Augustine and Jerome, Origen, Bernard, Bonaventura, S. Thomas, and many others. There is a reference to the words of Christ to the Jews (*John* viii. 21 *and* 24), "I go away, and ye shall seek Me, and shall die in your sin." From which passage we gather that though the sin unto death be of various and multiform kinds, as impenitence, obstinacy, determination to persevere in any sin until death, and so on, yet strictly by the sin unto death S. John understands and intends a sin by which a Christian departs from the faith and Church of Christ, and maliciously attacks them, and strives to draw others away into his own heresy, or idolatry. This was what some were doing in S. John's time, to his great fear and grief. Wherefore, in order to deter the faithful from being led away, he calls such persons sinners unto death.

There is a reference to such passages as Jer. xvii. 1, "The sin of Judah is written with an iron *stylus*, in an adamantine nail, it is ploughed deep upon the breadth of their heart." (*Vulg.*) On which verse S. Gregory says, "The finger-nail is the extremity of the body: but the diamond is so hard a stone that it cannot be cut with iron. Now by the iron *style* is signified the strong sentence, but by the adamantine nail the eternal result. Therefore the sin of Judah is said to be written with an iron *stylus* in an adamantine nail,

because the offence of the Jews by the strong sentence of God is reserved for an eternal end."

By this sin a man opposes himself directly to Christ, from whom is the only hope of salvation. He drives Him from him, yea he blasphemes Him by whom alone he can be healed. So the disease is said to be incurable which does not admit of food or medicine. Whence S. Paul saith to the Hebrews (vi. 4–6), "For it is impossible for those who were once enlightened," &c.

From what has been said it is plain that the sin unto death is distinguished from blasphemy against the Spirit, spoken of in S. Matt. xii. 21, although it is akin to it. Christ calls the sin of the Scribes blasphemy against the Holy Ghost, because they ascribed His Divine works, such as the casting out devils, which He did by the power of the Holy Ghost, to an unclean spirit. And they did this knowingly and maliciously, because they might and ought easily have known that those works were wrought by the Holy Ghost, and not by a devil. Christ opposes such blasphemy against the Holy Spirit of God to blasphemy against the Son of Man, by which some who were offended at the human conversation and condescension of Christ caluminated His actions as man. They called him a wine-bibber, a friend of publicans and sinners. And this was a less, and therefore more easily remissible, sin. But as the sin spoken of in S. Matthew was the blasphemy against the Holy Ghost, so here the sin unto death is blasphemy and treachery against Christ. And both one and the other are with difficulty remitted.

This sin is not to be healed by any one but by Christ alone. For such a sinner is like unto Lazarus, of whom Martha said unto Christ, "Lord, by this time he stinketh, for he has been buried four days." Wherefore Jesus, with great effort, weeping and lifting up His eyes to heaven, and crying with a loud voice, "Lazarus, come forth!" raiseth him again to life.

I do not say that any one should pray for it. Thus the Greek and Latin. S. Gregory has a reading, *that any one should pray for him.* The meaning is, I do not forbid prayer for such, but I dare not promise that the prayer will be answered. For often God will

not hear those who pray on behalf of the sin unto death, according to the words in Jeremiah, vii. 16, "Pray not thou for this people, for I will not hear thee."

S. Bernard says (*de Grad. Humil. cap. ult.*), "The Apostle John says, for such a one I do not say that any one should pray. But dost thou say, O Apostle, that any one should despair? Indeed let him who loves him groan. Though he may not persume to pray, yet let him weep. Thus Martha and the Magdalen wept the death of Lazarus, and by weeping obtained his resurrection."

Ver. 17.—*All iniquity is sin, and there is a sin unto death:* the Greek and Syriac add the negative proposition, *and there is a sin not unto death.* He opposes the two kinds of sin. Every iniquity is sin, but not every iniquity unto death, because it is a peculiar kind of sin which, as is said, is sin unto death.

For *iniquity* the Greek has ἀδικία, *injustice*, which is properly opposed to *justice.* But as in Scripture, so also in Aristotle and the ethical writers, justice is taken generally for any virtue, and injustice or iniquity for any sin.

Ver. 18.—*We know that every one who is born of God sinneth not, but the generation of God preserveth him.* The Latin translator reads, γένεσις ἐκ τοῦ Θεοῦ τηρεῖ αὐτόν. The present Greek reading is γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ αὐτόν, i.e. *he who is born of God keepeth himself*, viz., by the virtue received from his divine birth.

And the wicked one toucheth him not. This is the third fruit of the living faith, or regeneration, by which any one through faith and grace is born again in Christ, viz., preservation from at least grave and deadly sin, and consequently from the power of the malignant one, *i.e.* the devil. I have explained this in cap. 3 vers. 6 and 9.

Generation is here put for the *grace generating.* S. Gregory and S. Bernard, for *generation of God* read *heavenly generation.* By *generation* here S. Gregory understands knowledge of the Divine will, with the love of the same; S. Bernard, the Divine predestination; Didymus, the regeneration of the will which takes place by voluntary conversion and repentance. But others better understand it to mean grace and charity. For by these are wrought the re-

generation and renovation of the new man, that is to say, of the faithful and holy soul, and its continuance in charity.

And the wicked one (*malignus*), &c. By *the wicked one* Didymus and Thomas English understand the *world.* But others, generally with more correctness, understand it of the *devil.* For the devil is more especially *the wicked* or *the evil one.* He does not touch, *i.e* does not hurt, him who is born of God. The Syriac translates, *doth not come nigh him.* This is what is said in Zach. ii. 8, "He that toucheth you toucheth the apple of Mine eye." And Ps. civ. 15, "Touch not My Christs" (*Vulg.*); and S. Paul says, "God is faithful, who will not suffer you to be tempted above that ye are able."

Ver. 19.—*We know that we are of God, and the whole world is placed in the wicked one.* For *is placed* the Greek reads κεῖται, i.e. *lieth. The wicked one* (*malignus*), *i.e* the devil, as in the last verse. This is the epilogue of the Epistles. As though S. John said, This is the conclusion and the sum of my words. We ought greatly to rejoice that, being born of God, we live and abide in Him, and lead in Him a pure and holy and heavenly life. Whilst, on the contrary, the world, *i.e.* worldly men, are situated in the wicked one. That is, they live oppressed beneath the tyrannical power and domination of the devil, and in him they lead a life impure and wicked, which leads to hell. The Manichæans, however, are in error who think that the world is placed in the wicked one because it was made by the devil, as if he in making it breathed into it his own wickedness and malignity.

Another meaning that may be given to *wicked* is that it is put for wickedness, depravity. Whence Salviatus (*lib.* 4 *de Provid.*) recalls, *The whole world is placed in evil.* There is an allusion to Gen. vi. 5, "God saw that the wickedness of man was great upon the earth, and that the whole thought of his heart was intent to evil." The Hebrew is, "the whole fashioning, or imagination, of the thoughts of his heart was evil." The whole world therefore is placed in wickedness and concupiscence which entices to every wickedness. For indeed the world, *i.e.* all the people of the world, in the Sin of Adam contracted original sin and concupiscence, and

by this they are led to all evil. The world therefore is an ocean of crimes and a deluge of vices, according to the words in Osee (iv. 2), "Cursing and lying and murder and theft and adultery have been a flood, and blood hath touched blood."

Experience teaches us that the world, like Sodom, is full of covetousness, pride, deceit, luxury, gluttony, and every evil.

S. John seems to be alluding to the three evils of the world which he spoke of in chap. ii. 16, the lust of the flesh, the lust of the eyes, and the pride of life. Wherefore he who is wise flies from the world, and the conversation of worldlings, and betakes himself to a congregation of the Saints, as Lot saved himself from the burning of Sodom by fleeing to the mountain.

Listen to what was represented to S. Anselm in a heavenly vision concerning the unnumbered evils of the world, as it is related in his life :—"Being rapt in an ecstasy, he beheld a mighty rushing river, into which all the filth in the world flowed from every quarter, so that nothing could be more horribly polluted than its waters. And wherever these waters reached, they carried off and bore down with them men and women, rich and poor. Anselm being full of wonder and pity at this sight, inquired how these persons were fed, and how they could live. He was told that the unhappy wretches drank and were delighted with the filthy mud by which they were borne along. Then there was added an explanation of this mystery. The world itself was the torrent in which blind mortals are hurried along by the riches and honours and other objects of their lust. And although they are so wretched that they cannot even stand, yet they count themselves happy and fortunate. After this he was led into a certain spacious and ample enclosure, and whose walls were overlaid with the purest silver, and shone in a marvellous manner. In the midst there was a meadow, and the plants which were therein were not common herbs, but all of a soft and living silver. They gently gave way to him who sat upon them, and when he arose they again stood up. The air, too, was calm and pleasant. And in short all things were sweet and delightful, so that nothing more could seem to be desirable for felicity. And it was shown to him that this was the

religious life. So that without doubt God willed to teach him by this image that all things in the world are unclean, uncertain, deadly, ever rushing headlong; but that in religion, on the other hand, all things are pleasant—in fine, they are all like silver, fair and precious."

Ver. 20.—*And we know that the Son of God has come*, &c. S. Ambrose (*lib.* 1 *de Fid. c.* 7) reads, *hath appeared.* The Apostle now explains what he had said, that we are of God, and therefore have overcome the world and the wicked one; namely, that this has been done and is being done through Christ. God for this very end sent His Son into the world in our flesh, that by His Divine doctrine He might give us the sense and the knowledge of heavenly things, that forsaking our idols, and being freed from sin, the devil, and the world, as from false gods, we might know the true God, and might, by faith, hope, and charity, be incorporated into Christ His Son and His Church, and so be endowed by Him with the life of grace and everlasting glory. For He is the very true God, and the true, uncreated, everlasting Life itself.

And hath given us sense. (*Vulg.*). Instead of *sense* the Greek has διανοίαν, which the Syriac renders *understanding*, *i.e.*, illumination of the mind, divine knowledge. Vatablus translates, *mind.*

That we may know the true God, i.e. the Father.

And may be in His true Son. (*Vulg.*). The Greek, the Syriac, and S. Athanasius (*Orat. Deus de Deo*) read, *And may be in Himself the True, namely in His Son Jesus Christ.* By this is meant that the Son is of the same substance with the Father, because He is True and the Truth essentially; namely, true God, even as the Father.

In these few words S. John gives as it were a compendium of his whole epistle, and of the Christian faith and creed. He marks its two chief mysteries; namely, the oneness of Substance of the Father and the Son, and the Incarnation of Christ. Wherefore Bede saith, "What can be plainer than these words? What more sweet? What stronger utterances can there be against all heresies?" And S. Athanasius (*Disp. c. Arius*) says, "This is the very thing which

Arius asked for, a written demonstration of the Godhead of the Son." And S. Cyril (12 *Thesau. c.* 13) says, "If He (the Son) is true God, this must be as to His Substance, not participatively, as a creature. For He who is true God is God by nature." And S. Ambrose (*lib.* 1 *de fide, cap. ult.*) says, "If He be true God, surely He was not created, having nothing fallacious or unreal, nothing confused or dissimilar." And in the 8th chap. he intimates that the expressions in the Nicene Creed, "God of God, Light of Light, very God of very God," &c., are drawn from this verse. And S. Jerome says, "If He were not true (God), He would be like an idol."

This is the true God. Erasmus, Arianising after his manner, says, and twisting, as he does many passages of Scripture which speak of the Divinity of the Son, perverts this passage also. He, he says, viz., the true God—that is, the Father, not the Son—is true God. But this would be tautology. For who does not know that the true God is true God? Wherefore the pronoun *He*, or *This* (*hic*), does not refer to the words *true God*, which preceded, but refers to the true Son of God. We may add that in S. John's age, just as in later ages, no one doubted about the Divinity of the Father, but many doubted about, yea denied, the Godhead of the Son. It is this therefore which S. John labours to maintain. Listen to S. Athanasius on the words, *All things are delivered to Me of My Father:* "This Father is Light, the Son is a beam and ray of Light, the Father is true Light and true God. The Son is true God. For so it is written by S. John, *We are in Jesus Christ the True: He is the true God and eternal Life.*"

Ver. 21.—*Little children, keep yourselves from idols. Amen.* S. John gives this last admonition, because in that age idolatry was a great danger, and it was most needful to warn against it. For at that time the whole world lay in the wicked one, *i.e.* in idolatry, and so Christians who were recently converted from it were obliged to be continually conversant with their Gentile and idolatrous relations and friends, to dine and feast with them, when meats offered to idols were set before them as sacred things to be eaten, concerning which I have spoken on 1 Cor. viii. Lest, therefore, by their

examples and entreaties they should fall back into idolatry which they had lately forsaken, S. John in this last verse diligently warns them, so that he may fasten it deeply in their mind and their memory, that they should abstain from all commerce with idols, and from all meats offered to idols. So Didymus, Lyra, Cajetan, &c. Beza and the heretics falsely render the words, *Little children, keep yourselves from images.* For an image is the likeness of something true, or real: but a *simulchrum* or *idol*, of something false, as for instance of a false god. Thus Scripture and the Fathers distinguish those two words. And the Seventh Œcumenical Council pronounces an anathema against those who say that the images of Christ and the Saints are idols.

Now S. John says, *Keep yourselves from*, he does not say, *Destroy idols*, for this would excite the rage of the heathen against all Christians. Wherefore S. Augustine warns us that the idols in men's hearts ought first to be destroyed, afterwards those in the temples. He adds that those must not be accounted Martyrs who are killed for destroying idols. But this must be understood of those who did it rashly and imprudently so as to cause scandal. For those who did it advisedly out of greatness of soul, or by a Divine prompting, either to confound the heathen or to confirm the faithful, are reckoned among the Martyrs. Such were S. Theodoras, S. Barbara, S. Christina, and many others.

Keep yourselves from idols. This means, Do not carve, or paint, or polish them. Do not uncover the head or bend the knee to them, or pay them any honour. Do not swear by them. Do not eat meats offered to them. Do not hold any office connected with their worship or honour. Do not bear offerings, frankincense or wine, to them. Do not celebrate their fame either in prose or verse. With the greatest circumspection, therefore, were the faithful to keep themselves from idols, and to be on their guard against them, so as not to consent to, or take part in, and so be defiled in any manner with idolatrous rites and ceremonies. Lastly, S. John in these words rebukes the heresy of Elxai, which arose towards the close of his life. Amongst other things he taught that it was no sin if any one chanced to

adore idols in a time of hot persecution, if only a man did not adore them in his conscience, and if belief in them were professed only with the lips and not in the heart. And this crafty deceiver was not ashamed to cite in confirmation of his doctrine a certain priest of the name of Phinees, a descendant of Aaron and of the ancient Phinees, who in the time of the Babylonish captivity worshipped Diana, and thus at Susa escaped destruction in the presence of King Darius. So S. Epiphanius (*Hæres.* 19).

PREFACE TO THE SECOND AND THIRD EPISTLE OF S. JOHN.

—o—

SEVERAL ancient writers have entertained doubts respecting the Second and Third Epistles of S. John, supposing them to have been written by John the Presbyter, not John the Apostle. They have been led to think this because the writer begins by calling himself the Elder, or the Presbyter, in Greek πρεσβύτερος. This doubt is mentioned by Eusebius (*H. E. lib.* 3 *cap. ult.*) and S Jerome (*de Scrip. Eccles.*). But that both these Epistles are canonical is now *de fide*, and also that they were written by S. John the Apostle. This appears, 1st. From the definition of the Council of Trent (*sess.* 4), and the Third Council of Carthage (*cap.* 47), and the Council of Laodicæa (*cap.* 59), and the 84 of the Canons of the Apostles.

2d. From the Fathers, viz. Irenæus (*lib.* 3 *c.* 13), S. Augustine (*lib.* 2 *de Doct. Christ. c.* 8). Hear also S. Jerome (*Epis. ad Paul.*): "James, Peter, John, and Jude the Apostles published seven epistles, both mystical, succinct, and brief, all about the same length: short in words, long in sentences, so that there are few readers who are unacquainted with them." * He says elsewhere (*Epist. ad Evagr.*), "The son of thunder, whom Jesus loved most dearly, sounds with his trumpet; he, I mean, who from the Saviour's breast drank rivers

* S. Jerome uses the word *cæcutiat*. I am not sure, having regard to the context, that he does not mean, "get out of their depth," as we say in English.

of doctrine, 'the Presbyter to the Elect Lady and her children, whom I love in the truth.'"

3d. Similarity of style and matter is an argument for these two Epistles having the same author as the first. This is what Baronius says (*An.* 99, *cap.* 9): "Certainly, if ever it be allowable to judge by their likeness to one another that children are born of the same parents, any one can easily perceive, from the words, the sentences, the style, the tone, bearing as they do on the surface the same character, that these Epistles have proceeded from the same author. First, with regard to the words and sentences, there are many indications of this, as when he says in the First Epistle 'I write not a new commandment unto you, but an old.' So in the Second, 'Not as writing a new commandment unto you, but that which we have had from the beginning.' Again in the First, 'Every one who denieth the Son, neither hath he the Father: he who confesseth the Son hath the Father also.' And in the Second he utters the same sentiment in the words, 'Every one who draws back, and abides not in the doctrine of Christ, hath not God: he who abides in the doctrine of Christ hath both the Father and the Son.' So too in the First, 'Whosoever is born of God sinneth not. In the Third the same idea is thus expressed, 'He that doeth good is of God; and he that is born of God sinneth not.' And as in the First Epistle it is frequently inculcated that we should love in deed and in truth, in the Second and Third there are injunctions to love in truth. In the First Epistle we find, 'Many false prophets are gone out into the world; in this is known the spirit of God,' &c. So in the Second we find the same idea in almost identical words, 'There are many seducers gone out into the world: he who confesseth not that Jesus is come in the flesh, this is a seducer and an antichrist.' Again, we have in the First Epistle, 'This is love, that we keep His commandments;' and in the Second, 'This is love, that we walk according to His commandments.' This continual inculcation of charity, love, and truth in these two Epistles clearly indicates that we have in them a

genuine transcript of the mind of S. John, just as we have in the First."

To the objection that John writes of himself as the Elder, or Presbyter, I reply that in that age Presbyter and Bishop had the same meaning, as I have shown on 1 Tim. iv. 14. Moreover, S. John, worn out at this time with the fulness of years and the weight of the apostolic dignity, was the oldest of all living Christians. The last of the Apostles, he lived until the age of Trajan, and died about A D. 101.

THE SECOND EPISTLE OF S. JOHN.

—o—

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief,* 8 *lest they lose the reward of their former profession:* 10 *and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

The Elder: S. John, as the last survivor of the Apostles, surpassed all the three Bishops both in age and dignity. As S. Ambrose says,

"an Elder, who was furnished with a sort of swan-like grace of age." And Œcumenius says, "John speaks of himself as a Bishop under the name of a Presbyter."

Elect: Serarius endeavours to prove by eight conjectural reasons that by the name *Electa* is signified not a person, or matron, but an Asiatic Church. For the Church is the elect Spouse of God, according to the words in Cant. vi. 9, "Fair as the moon, elect as the sun" (*Vulg.*); and S. Peter's 1st Epist. v. 13, "The Church in Babylon co-elect with you." Serarius thinks that this Church was one of the seven Churches of Asia, which S. John warns and teaches in the Apocalypse: or else that it was the Church of Corinth, because Gaius the host of S. Paul was a member of it, as we gather from Rom. xvi. 23; and 1 Cor. i. 14. For it would seem that this Second Epistle was sent with the Third to the Church in which Gaius, to whom the Third Epistle is inscribed, lived. Moreover, this Church is called κυρία, i.e. *lady*, either on account of the dignity of the place, or because it excelled in virtue.

But, omitting other things, it is against this opinion that S. John says in his Third Epistle, speaking to Gaius, "I might perchance have written to the Church, but Diotrephes, who loveth to have the primacy among them, receiveth not us." He shows by these words that he did not write an Epistle to the Church where Caius was. Wherefore it is the general opinion that the Epistle was written to a particular matron. And that this is the meaning of *elect Lady*, or *the Lady Electa*. What then is the meaning of *Electa?* 1st. Some say it means a faithful Christian woman. For Christians generally were called the *elect*. Thus S. Peter (1 *Ep. c.* 1) writes "to the *elect* strangers of Pontus," &c.

But others, with more probability, think that *Electa* is a proper name. For epistles are wont to be inscribed to particular persons, who are addressed by their proper names. This too is why the word ἐκλεκτῇ is without the article. For if it were an appellative noun it would have the article as in the last ver. τῇ ἐκλεκτῇ.

Again, the word *Electa* is usually written with a capital letter. In a similar manner many Christians had appellatives conferred upon

them instead of proper names, such as Justus, Justa, Christianus, Christiana. It may be that the faithful called her by this name because of her eminent virtue, especially because she brought up her daughters in the love of virginity, and had a religious household, as I shall show presently. Thus *Elect*, as meaning of excellent virtue and nobility, may answer to the Heb. *bechira*, *chosen*, *illustrious*.

Again, it may have been that this matron, on account of her nobility, influence, and virtue, may have been chosen to preside over other Christian women, especially those who were poor, that she might give them instruction in the faith and Christian principles, and supply their wants by procuring alms for them. Lyra adds that he supported the ministers of the Church. She was then a mother, and refuge of the faithful, such as was S. Potentiana, the sister of S. Praxedes, in the persecution of the Emperor Antoninus. For as the Apostles chose S. Stephen and the six other deacons for such an office, so did the Bishops subsequently choose deaconesses to minister to women.

The Latin translation does not call her *Eclecta*, following the Greek, but in the Latin form *Electa*. This is in favour of its being an appellative converted into a proper name by reason of her dignity and office. Lucius Dexter, in his "Chronicle," says that this lady's original proper name was *Drusia*. This is what he says, "In the year of Christ 105, S. John wrote his Second Epistle to Drusia the elect female, who as a mother of the Church of that city at the time abounded in charity and alms-giving." Lastly, Clement of Alexandria says, "The Second Epistle of John is most simply written to virgins. It is inscribed to a certain lady Electa of Babylon."

Lady: from this it is plain that this *Electa* was a noble and influential matron, to whom, though not in accordance with his usual practice, S. John writes to confirm her, and through her others in the faith, that they might not be led astray by Ebion, Cerinthus, and the Gnostics. Such heretics would seem to have crept into this lady's house, and were endeavouring to infect her with their false doctrine. S. John seems to intimate this in the 10th ver., where he strictly

forbids her to wish them God speed, or to receive them into her house.

There is an allusion to a very pretty Hebrew pun, *libeclura gebira*, meaning the same as *chosen*, or *elect Lady*. Similarly, S. Jerome instructed several noble Roman matrons by his words and his writings, and drew many of them to Bethlehem to the monastery of S. Paula and S. Eustochium under his direction. This is how he answers the charge brought against him for associating with these women (*Epist.* 140 *ad Princip.*), "If men would search the Scriptures, I should not speak to women. If Barach had been willing to go out to battle there would have been no triumph for Debora. Jeremiah is shut up in prison, and, in order that Israel should not perish for lack of a prophet amongst them, Huldah the prophetess is raised up. The priests and Pharisees crucify the Son of God, but Mary Magdalen is weeping at the Cross, is preparing ointments, is seeking Him in the tomb. She interrogates the gardener, she recognises the Lord, she runs to the disciples, she tells them He is found. While they are doubting, she is full of confidence. She is a true tower (πυργίτις),* yea a very tower of ivory and cedar looking toward Damascus, that is to the Blood of the Saviour, which calls to deeds of penitence. It ceased to be with Sara after the manner of women, and Abraham was made subject unto her, and it was said to him, 'Whatsoever Sara saith unto thee, hearken unto her voice.'" But this particular conduct of S. Jerome is certainly not for every one to imitate; indeed, with young women it should be wholly avoided.

And her children: Clement of Alexandria testifies that these children were virgins, and thus are affectionately saluted by the virgin John. It seems then that Electa brought up her daughters for virginity and holiness, so that her home might be called a very Parthenon, or convent of virgins.

Whom I love in the truth, i.e. truly, sincerely. *In the truth*, i.e. in christian charity. Or, *in the truth*, i.e. in the Lord, who is Truth.

* This word is not in *Liddell and Scott*, but I take it to be a feminine form of πύργος.

And not I only, &c. "This common love removes all suspicion of private affection, and makes it of greater force," says the *Inter. Gloss.*

Ver. 2.—*For the Truth's sake.* He means, I love them in the Truth, because they themselves constantly adhere to the Truth, *i.e.* to the true faith. And Electa and her daughters showed that they had this true faith, because they showed it in works of love to the brethren. Therefore did S. John love them. "I love them," he means to say, "for the Truth's sake, because they live a life agreeable to the truth of the Gospel."

Ver. 3.—*Grace, mercy, and peace be with you.* Concerning this salutation I have spoken in the beginning of St. Paul's Epistles to Titus, the Romans, and Corinthians. He adds *mercy* (or, as the Syriac translation, *compassions*) to *grace*, that by the mercies which they had received, and were daily receiving from God through Christ, he might stir up Electa and her children to show like mercy to their neighbours. For all, however holy they may be, still are poor and weak, and need the mercy of God, either because they fall, or are in danger of falling.

In truth and love, understand, that ye may persevere and increase in them. Catharinus takes it differently, thus: "The grace, mercy, and peace which I ask for you consist in the truth, *i.e.* true doctrine, in faith, and the charity in which ye sincerely love one another for God's sake. For in those two things the perfection of Christ consists. This is a very apposite meaning, easy and obvious, and requires nothing to be understood, or supplied.

I was exceeding glad because I found of thy children. Of thy children. This is a Hebraism. There is a similar grammatical form in Ps. lxxii. 16, "To Him shall be given of the gold of Arabia, and they shall worship of Him" (*de ipso*), i.e. "*shall worship Him.*"

Electa seems to have had many sons or grandsons, for they too are called children.

Walking in the Truth: ordering their lives according to the rule of the Gospel. Observe, he does not say *standing*, or sitting, to signify that they made daily progress in the Christian life, and went

on from virtue to virtue, in which he proposes them as a model for imitation.

As we have received commandment from the Father. For the Father has commanded through the Son, even as Christ saith (*John* xv. 15), "All things whatsoever I have heard of the Father I have made known unto you."

Ver. 5.—*And now, I beseech thee, Lady,* &c. This must be referred to the end of the verse, *that we love one another.* I beseech thee, lady, to exercise thyself, and those who belong to thee, in mutual love. For this commandment of love is not recent and new, but delivered by Christ to me and the rest of the Apostles at the very beginning of the Gospel. Observe the modesty of S. John as something which ought to be imitated by Prelates, in that he says, *I beseech thee, Lady,* when he might have said, *I command thee, O my daughter.*

Ver. 6.—*For this is the commandment . . . that ye should walk,* &c. Viz., that ye should make careful progress in evangelical truth and love, growing and making progress in the love of God and your neighbours, as I enjoined upon you in the very beginning of my preaching.

Ver. 7.—*Because many seducers are going out into the world.* He now passes to the second branch of his epistle, from charity to evangelical truth. For these two virtues are inseparable sisters and companions. Now the word *because* gives the reason for what he had said in the verse preceding. "I have said that ye should walk in charity, should make progress in the commandment of Gospel truth and charity, *because* many seducers are gone out into the world, who endeavour to overturn this truth, and as a consequence Christian charity, and to tear it from you. Of such therefore ye ought to beware as of wolves. For they strive to draw you away from union with Christ to their own conventicles of Satan."

This is a seducer and an antichrist. Whosoever thinks, or teaches, that Christ has not come in the flesh, has not been incarnate; this man is a deceiver.

Ver. 8.—*Lest ye lose that which ye have wrought:* the Greek reads in the first person, *lest we lose,* &c. Lest I should have preached to

you in vain, and lest both I and you should lose all our former labour. As the old saying hath it, "There is no greater unhappiness than to remember that we once were happy."

But that ye may receive a full reward. That is, if ye take heed to yourselves, and persevere, your perseverance will bring you *a full reward. Full*, i.e. *copious* and *abundant.* For he who falls back, even though he afterwards repent, receives only a half reward, for he loses all the time and the works of the period of his apostasy. The Greek has ἀπολάβωμεν, *that we may receive*, for the reward of an Apostle and teacher is full when he sees the fruit of his works in his disciples, and when he is honoured and crowned, not only in himself, but in them. As S. Paul says, "What is our hope, or joy, or crown of glory? Ye are our glory and joy."

Ver. 9.—*Whosoever goeth back*, &c. The Greek is παραβαινων, i.e. who *transgresses.* The Syriac reads, *he who passes by, and does not abide in the doctrine of Christ, has not God for his friend.*

Ver. 10.—*If any one come to you, and bring not this doctrine*, &c. S. John in this place not only advises, as some think, but also commands Electa and all the rest of the faithful not to receive to hospitality, nor say *Hail*, to any one who brings another doctrine, *i.e.* one which is contrary to the orthodox faith of Christ. *For he who saith hail to such is partaker of their evil deeds.* That is, he seems to favour and applaud the heretical teacher.

Observe, not only by human and canon laws, as since the time of S. John they have been enacted by Pontiffs and Councils, heretics are to be avoided in three cases. The first is, when there is danger lest you or yours should be perverted by them, which is a thing which ordinarily happens. For, as S. Paul saith, "Their word doth creep as doth a cancer." (2 *Tim.* ii. 17.)

2d. When, by receiving, you would seem to favour his heresy, and tacitly profess or encourage it. As, for example, if you were to receive to your house and table a recognised Calvinistic minister, who came for the purpose of propagating his heresy. In the same way it would be wrong to be present at his preaching, or eucharists, or to communicate with him *in sacris.*

3d. When you give scandal to others, so that they, thinking you to be a host and patron of heretics, should be by your example emboldened to do the same.

These cases being excepted, intercourse with heretics is not forbidden by the Divine and natural law, especially if necessity, or mercy, or grave benefit counsels it.

What S. John here teaches by way of precept he enforced by his example. For having entered into a bath, as soon as he saw Cerinthus there, he sprang out, crying, "Let us flee quickly lest the bath in which is Cerinthus, the enemy of the truth, should fall upon us!"

S. John's disciple, S. Polycarp, followed his master, saying in his Epistle to the Philippians, in allusion to these words of S. John, "Abstain," he says, "from scandals, and from false brethren, who bear the name of the Lord in vain, who cause foolish men to go astray. For every one who confesseth not that Jesus Christ is come in the flesh, he is antichrist: and he who confesses not the mystery of the Cross is a devil." Thus wrote holy Polycarp, and he acted accordingly. For meeting the heretic Marcion, and being asked by him if he knew him, he answered, "I know thee to be the devil's first-born."

Thus S. Hermenegild was slain by command of his father, Levvigild, king of the Goths, because he would not receive the Eucharist at Easter from an Arian bishop. This is related by S. Gregory (3 *Dial.* 31), who calls him a martyr of the Church.

Eusebius of Vercelli, being taken by the Arians, preferred to die of hunger rather than take food from those heretics.

S. Paphnutius took Maximus Bishop of Jerusalem by the hand when he was through simplicity associating with heretics, and led him away from them, saying, "I cannot suffer so venerable a bishop to sit in the seat of pestilence, and to communicate with unclean heretics even by a word."

When S. Martin communicated with the Bishops of the Ithacian sect, in the hope of saving them, he was warned by an angel not to do so. And although he repented, he experienced a diminution of

grace, so that he did not work so many miracles as he had previously wrought. (*Sulp. Sever. lib.* 3 *Dial.*)

Still more are heretical books to be avoided. For these pestilent productions conceal their heresy like a plague under an appearance of elegance and wisdom, and instil it into the minds of the readers. In this present age the heresy of Luther and Calvin has been dispersed through so many kingdoms by means of their books. If you wish to take away their heresy, take away their books and their ministers. In truth you will have taken it away as soon as you have substituted pious and learned priests and preachers.

Neither say godspeed (*ave*) *to him.* The Syriac has, *ye shall not say either hail to him or farewell.* The ancient Romans said *ave*, or *salve* at coming in, *vale* at going out. *Ave* then here means the same as the Greek χαίρειν, rejoice.

For he who saith to him Ave (Syriac *rejoice*) *is a partaker in his evil deeds.* For he who salutes a heretical teacher seems to approve his heresy. Some Latin copies add here, *Lo, I have told you beforehand, that ye may not be confounded in the day of the Lord.*

Ver. 12.—*Having many things*, &c. Either because they were confidential, or because letters might perish, or fall into the hands of unbelievers, who would interpret them falsely.

For I hope to come unto you. This shows that this letter was not written and sent to a lady at Babylon, as Clement of Alexandria says, but to some one in Asia Minor, or Greece near to Ephesus. For S. John, who was now in extreme old age and infirm, was wont to make excursions to the neighbouring cities of Asia to instruct and confirm them, but not to go as far as Babylon.

That your joy may be full: For the living voice of a Doctor and Apostle, especially S. John, would bring far more joy, instruction, comfort, and devotion than any mere letters.

Ver. 13.—*The children of thy sister Electa salute thee.* From hence Œcumenius and our Serarius maintain that the name of *Electa*, to whom this Epistle is inscribed, is an appellative noun and the title of some particular church. They think the meaning is, "The children of thy sister, *i.e.* the faithful of the elect Church of Ephesus,

salute thee, O elect Church of Corinth. Some think that these Electas were particular persons, but were called sisters, not as being so in the flesh, but because they were disciples of the same master, S. John.

It is probable that the sister of *Electa* was also called Electa on the principle that in many families two or more children bear the same name, so that there are two Johns, two Peters, two Marys, or Margarets. I add what I have intimated at the commencement of the Epistle, that Electa is not so strictly a proper as an appropriated name, a title, so to say, of dignity and office which is bestowed upon several persons discharging similar functions. Electa thus seems to have been the name of a chief matron, who like a mother supported the ministers of the Church, the widows, the orphans, and the poor, and who as a Deaconess presided over the instruction and government of other women in the Church. The meaning then is, "O Electa, mother of the faithful in the Church, say of Corinth, the children of thy sister, who is also Electa, a mother of the faithful, in the Church of Ephesus, from whence I write, salute thee." It is in favour of this that the Greek article is prefixed to Electa, which is not usual in the use of proper names, but to names of dignity and office appropriated to certain persons.

It is an instance of the kindness and courtesy of S. John that he salutes Electa, not only in his own name, but in the name of his grandchildren.

Some Greek and Latin codices add, Grace be with them. Amen. This is a salutation worthy of S. John and common with S. Paul.

THE THIRD EPISTLE OF S. JOHN.

—o—

1 *He commendeth Gaius for his piety,* 5 *and hospitality* 7 *to true preachers:* 9 *complaining of the unkind dealing of ambitious Diotrephes on the contrary side,* 11 *whose evil example is not to be followed:* 12 *and giveth special testimony to the good report of Demetrius.*

THE elder unto the wellbeloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers:

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men,* and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

1. *To Gaius*, the Greek form of *Caius*. Who was this Caius? Lucius Dextor in his "Chronicle" thinks he was the son of Caius Oppius, the centurion. He thus writes concerning him:—"S. John the Theologian wrote from Ephesus to the Spaniard Caius, the son of Caius Malacitanus, the centurion, and brother of Demetrius, a hospitable man, whose father was afterwards Bishop of Milan. Now Diotrephes hindered the guests who were coming into the Spains for the sake of pilgrimage. This wicked bishop was afterwards deposed on account of his crimes and his pride. There was a pilgrimage from many other places to the holy places of Spain from the very times of the Apostles, when Caius Oppius the centurion supported the pilgrims. This Caius was domiciled at Corinth, but of Spanish descent. He also liberally entertained in his house the blessed Paul when he was returning from Spain, and he invited John when he was going *redeuntim* into Spain after his exile. He accompanied John, and was at Rome until the time of Hyginus. After that he went to Milan, and being made Bishop there died in the Lord." So also Onuphrius in his "Chronicle" makes Caius the third Bishop of Milan. But he says he was a Roman, not a Spaniard.

2. Bede, the Gloss, Ambrosiaster, and many others think that this Caius was the Corinthian, of whom S. Paul, writing from Corinth to the Romans, says (xiv. 23), "Gaius, mine host *and of the whole church*" (as Bede and the Greek read), "salutes you." This was because of his hospitality in receiving any members of the Church into his house. In like manner, S. John here warmly commends this Caius for his hospitality. S. Paul also says of Caius (1 *Cor.* i. 14), "I baptized none of you save Crispus and Gaius." Moreover, S. Athanasius, in his *Synopis*, testifies that this Caius was an intimate friend of S. John's, and that he wrote his Gospel at S. John's dictation.

Mariana and Serarius add that this Caius is the same as he to whom four Epistles of S. Dionysius the Areopagite are extant. They are inscribed to Caius the Therapeutes, *i.e.* the Essene, or monk. It is considered to favour this idea that S. John writes to his Caius in ver. 11, "He that doeth good is of God: he that doeth not good

hath not seen God." For the Therapeutæ, giving themselves up continually to pious contemplation, by this means saw God. From hence they were called Seers, like the Prophets of old.

Ver. 2.—*Concerning all I make prayer that thou mayest prosper and be well*, &c. The meaning is, I wish that thou in all things mayest be well and prosper, as now indeed thy soul, *i.e.* thou thyself, art well and dost prosper in all things. For God does prosper thee in all things both in mind and body. He blesses and enlarges thy family, thy servants, thy friends, thy riches, and all that thou hast, because thou expendest it in God's service, and in providing for the ministers of the Church and the poor. Thus God blessed all good men, and made a hedge about His friends in the old time, as Abraham (*Gen.* xxii. 17), and many more.

Ver. 3.—*I rejoiced greatly when the brèthren came and bore witness to thy truth. Vulgate. Truth* here in the first place means *the faith.* "They testify that thou dost constantly persevere in Christian faith and doctrine through all persecutions." 2d. This *truth* means *moral conduct.* "They testify that thou livest according to the faith and truth of the Gospel, that thy character is conformable to the Gospel which thou professest." 3d. *Truth* in this place may be taken to mean charity and beneficence. For this is especially taught and sanctioned by the truth of the Gospel. 4th. *Truth* may be put for sincerity and candour as opposed to hypocrisy and dissimulation. "They testify that thou art in all things candid and sincere."

Ver. 4.—*Greater grace than these I have none.* (*Vulgate.*) That is, nothing can be more grateful or pleasing to me than that they so act that I may hear they are walking in the truth that I have spoken of. Instead of χάριν, *grace*, some Greek MSS. read χάραν, *joy.* This is followed by the Syriac. S. Jerome on the 5th chapter to the Ephesians mentions that celebrated axiom of Christ, "Never be joyful except when ye shall see a brother in charity."

Ver. 5.—*Dearly beloved, one thou doest faithfully*, &c. Faithfully, *i.e.* thou actest in a Christian manner, thou doest that which becometh a believer, by showing hospitality towards and nourishing

the faithful, especially pilgrims and strangers. For hospitality was of old most highly esteemed by Christians. It was a sure mark and sign of Christian faith, as the heathen Lucian testifies (*in Peregrino*).

2d. *Faithfully* in this place not only signifies the *faith*, but also the *fidelity* of Caius. Thou art faithful to Christ. Thou fulfillest indeed that which thou hast promised to Christ in thy baptism. Listen to Tertullian recounting hospitality amongst the notes of the faithful (*de Præscrip. c.* 20): "Amongst the many and notable marks of the Church there is one prime note handed down by the Apostles by which all the chief and Apostolic Churches prove their oneness and their unity. This mark is the communion of peace, the attestation of brotherhood, the mutual bond (*contesserationem*) of hospitality. And the one principle which governs these rules of hospitality is the one tradition of the same Sacrament." He makes use of the word *contesseratio* because of the *tessera*, or sign, which Christians were wont to exhibit to Christians to show that they were Christians, that so they might be received to brotherly hospitality. The heathen had similar *tesseræ*, or mutual tokens and pledges of hospitality. It was because the heathen discovered, and used these Christian tokens for purposes of deceit, as Lucian tells us Peregrinus did, that the Council of Mie substituted commendatory letters instead of *tesseræ*. On which see Baronius.

And this to strangers, Greek καὶ εἰς τοὺς ξένους. The καὶ here means *especially*. Thus Christ says, "Tell the disciples, and, *i.e. especially*, Peter." (*Mark* xvi. 17.)

Moreover, by *peregrini* here we may understand with Bede apostolic men who went about spreading the Gospel. Also Christian exiles proscribed by the Gentiles.

Ver. 6.—*Who have borne testimony to thy charity in the face of the Church.* For of old the bishops and presbyters used to invite guests who came to give a sermon or exhortation in the church. And when they did this they would praise the charity and hospitality of Caius, of which they had experienced elsewhere. This duty of showing hospitality to guests is spoken of by S. Clement (*lib.* 2

Constit. c. 62), and is sanctioned by the 4th Council of Carthage, cap. 4.

Whom if thou bring forward on their journey after a godly sort thou shalt do well. (*E. V.*) *To whom doing good thou shalt lead* (deduces) *worthily of God.* The meaning is, To whom, if thou continuest to show kindness by receiving them to hospitality, thou wilt cause their journey to be easy, so that they will be able to reach the place whither they are going. This is a pious work and worthy of God. The word translated *deduces* in the Vulg. is προπέμψας in the Greek. It does not mean that S. John wished Caius personally to accompany his guests, but it refers to his affording them provisions for their journey, and other things, such as guides and letters of introduction.

Worthily of God. As it is worthy of God that His worshippers should treat worthily other worshippers of Him, honouring them as ministers of God, and honouring God in them, by treating them charitably and reverently as befits servants and members of Christ. As Christ saith, Matt. x. 40, "He that receiveth you receiveth Me. He that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

Moraliter: let every believer examine himself, and see whether his works be full, perfect, and of such excellence as to be worthy of God; whether his charity be like to the charity of God and Christ; whether he live and act worthily of Christ. The gift which thou presentest to a king must not be of some mean sort. It should be excellent and regal. What then does it become us to offer unto God, who is King of kings and Lord of lords? This is what S. Paul admonishes the Ephesians (iv. 1.), "I, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

Ver. 7.—*For they have gone forth on behalf of His name*, viz., that they might preach the name of God and Christ, says Bede. Or else because for His name they have been driven into exile. The first of these is the more probable reason. And it is strengthened by what follows.

Taking nothing of the Gentiles. Because without price they preach the Gospel to the Gentiles, that they may not seem to gain any profit by the Gospel.

Ver. 8.— *We therefore ought to receive such.* The Greek for *receive* is κατα λάμβανειν. This means, not to wait until they come to us, but to prevent them, to invite them to our house, yea, to constrain them to come in. Œcumenius says, as the disciples constrained Christ at Emmaus (*Luke* xxiv. 29). Moreover *to receive* and *reception* means in Scripture every sort of kindness and protection, care and assistance.

That we may be fellow-workers with the truth, by ministering necessary things to those who preach the truth or who suffer exile or tribulation for the truth's sake.

Observe: S. John by many arguments stirs up Caius to persevere in his liberality to pilgrims. 1st. He praises his generosity because also his guests praised it before the whole Church. (*Ver.* 3.) 2d. Because it was a work befitting a Christian believer. (*Ver.* 5.) 3d. Because it was a work worthy of God. (*Ver.* 6.) 4th. Because it was done to those who made known the name of God. (*Ver.* 7.) 5th. Because it was done to those who were forsaken or despoiled by other Gentiles. (*Ver.* 7.) 6th. Because by this means they became fellow-workers with the truth and the Gospel, and preached it themselves through the preachers and confessors whom they received and nourished.

Moreover, when S. John exhorts Caius to persevere in hospitality he makes use of the first person, "*we* ought therefore," that his exhortation may be sweeter and more powerful. Certain it is that S. John was very hospitable to pilgrims. For he was the Bishop of Ephesus, and in that capacity was wont to dispense the goods of the Ephesian Church to the poor and strangers. Moreover, Bede says that S. John, like S. Paul, lived by the labour of his hands.

9. *I would have written, it may be, to the Church.* The Greek is ἔγραψα, *i.e. I have written.* So Erasmus, Cajetan, Vatablus, Clarius, who think the Vulg. of this passage is corrupt. But Gagneius, Serarius, &c. think the translator's reading was ἔγραψα ἄν, or at least

that ἄν ought to be understood. They think this for three reasons: 1st. Because it gives the better meaning. "I would have written, but I have not written, because that proud Diotrephes receives neither us, nor our letters." 2d. Because there is no extant letter of S. John to a church. 3d. Because the Syriac version entirely supports this reading. It is, *I was seeking, or desiring to write to the Church, but he who loves to be first among you, Diotrephes, receives us not.*

But he who loves to bear the primacy among them, i.e. in the Church. This Greek is φιλοπρωτεύων, *ambitious of the primacy.* Wherefore Diotrephes seems to have been either a bishop, or else some powerful and arrogant man, who was fond of domineering in the Church, and arrogated to himself episcopal rank. Bede adds that he was a heresiarch. But S. John intimates nothing of the kind; indeed rather the contrary. For had he been a heresiarch S. John would have dealt much more severely with him, and have excommunicated him, as S. Paul did Hymenæus and Alexander. (1 *Tim.* 20.) Diotrephes then hated S. John, not because he was heretic, but because he was ambitious. For he saw that S. John resisted the preëminence which he coveted.

Diotrephes: Vatablus thinks this was an appellative name, meaning *full of boasting and arrogance.* For of old those who were puffed up by the nobility of their extraction were accustomed to be called διοτρεφεῖς, i.e. *nourished by Jupiter.* But L. Dexter, with more reason, thinks that it was a proper name, or rather one given him. For he, boasting of his riches and birth among the heathen, called himself by a heathen name, *Diotrephes*, or *a son of Jove.*

Moraliter: they imitate Diotrephes who covet benefices and prelacies, and assert that they are their due because of their nobility and their wealth, whereas Christ chose for His Apostles the ignoble and the poor. Again, those temporal princes and nobles imitate Diotrephes who having no rights of patronage in conferring benefices usurp and invade them, or abuse them by domineering over the clergy.

Receives us not: i.e. our apostleship and authority, our letters and our precepts. For it was part of the bishop's office to receive the

letters addressed to his Church, and to read them publicly to the faithful. For he was, as it were, the head and primate of the Church.

Ver. 10.—*I will remember his works.* Some read, though incorrectly, *I will remove his works.* Others read, *I will mark his works;* others, *I will judge.* Observe S. John's gentleness in rebuking and correcting.

Prating against us with malicious words, i.e. raising calumnies against, detracting and maligning me. The Greek is φλυαρῶν, i.e. to *trifle, babble, prate.*

Neither doth he himself receive the brethren, i.e. orthodox Christians. He receives none but the pseudo-Christians of his own party.

And those who do receive them he casts out of the Church, both from the place and assembly of the Church, especially the *agape* and feast after the Eucharist, and also from the company of the faithful by excommunicating them.

Ver. 11.—*Do not imitate the evil:* do not imitate the proud, impious, and inhospitable Diotrephes, even though he does occupy the chief place in the Church, but rather imitate the humble, pious, and hospitable Demetrius, of whom in ver. 12.

He who does good is of God, &c. This is especially applicable to the good of kindness and beneficence. And this is the chief meaning of the Greek ἀγαθοποιεῖν, which is *to benefit*, or *do a kindness* to any one. For S. John is here treating of kindness and hospitality. For this he praises Caius, whilst he condemns the unkindness of Diotrephes. He is alluding to what he says in his first Epist. iii. 6. The meaning is, He who does to them that need—as, for instance, by receiving guests and pilgrims, as thou doest, O Caius—is of God. He knows, loves, and worships Him. But he who does ill to his neighbour, as Diotrephes does, is not of God: he neither sees, nor hath seen Him: that is, practically, he does not know God, because he does not love, imitate, or worship Him. Although indeed every virtue is of God, the words especially apply to charity and beneficence. For it is an attribute of God that He communicates Himself and His good things, and doeth good.

The reason is, because it is a property of God so to abound in

all good that He overflows, and pours out his goodness by bestowing it upon others. He therefore that shows kindness is a child and an imitator of the good and kind God.

He that doeth evil hath not seen God. The direct antithesis would have been, *is not of God*, but S. John amplifies, saying, so much is he not of God, that he does not see, *i.e.* practically know God. He who is unkind, and does evil to his neighbour, does not truly see, *i.e.* know God practically, because he does not acknowledge God's infinite and unceasing kindnesses to himself, so as to show himself grateful for them by showing kindness to others for God's sake.

S. Dionysius, writing to the same Caius, the Therapeut, *i.e.* the Seer and Contemplative, which is the reason why the Apostle speaks of *seeing* God, alludes to these words of the Apostle. And he explains in what way good and perfect men, especially Therapeuts like Caius, see God: "If there be any one who when he has seen God has understood what he has seen, he hath not seen Him, but something of Him which is and is known. But He Himself being placed on high above all understanding and all being, far surpasses all understanding." For God being in Himself invisible transcends all things, and inhabits the unapproachable light, which is to us impenetrable darkness, as the same Dionysius teaches elsewhere. He proves the same thing by the example of S. Paul, who, although he was rapt up to God, nevertheless declares that God surpasses all understanding and knowledge. Hence also our John the Evangelist says in his Gospel (i. 18), "No man hath seen God at any time," namely, by any clear vision. For men have seen Him imperfectly by faith, according to the words, "now we see through a mirror in an enigma." (1 *Cor.* xiii. 12. *Vulg.*)

Ver. 12.—*To Demetrius testimony is borne by all*, concerning his hospitality, probity, and all other Christian virtues. He proposes him therefore to Caius for imitation and assistance. Our Serarius conjectures that this Demetrius was the same as the chief of the craftsmen of Diana, who raised a tumult against S. Paul at Ephesus (*Acts* xix. 24), who afterwards repented, and changed his persecution

for the propagation of the faith. But there is no mention of this in any ancient history.

And by the truth itself: the testimony of men may be erroneous, but the testimony of the truth can never be deceptive. The truth bears testimony to Demetrius. That is, Demetrius leads a truly Christian life, and does Christian works. His life therefore is a true witness to his virtue.

We also bear witness, which is most weighty and certain, inasmuch as it is episcopal, apostolic, and canonical, as being that of one of the sacred writers.

Ver. 14.—*Salute the friends by name.* The Syriac renders this verse, *The friends pray for your peace: pray for the peace of the friends, for every one by name.*

THE END

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